

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 2, No. 6

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This Month

■ "How can I increase the attendance?"

The church school superintendent keeps asking that question. The departmental superintendent puzzles over the same problem. The teacher recognizes that as one of his foremost difficulties. Miss McGavran follows the lead of the psychologists who tell us to examine our fears; that is one way of dispelling them. Miss Gilbert had to work out that problem in a local church; take a second look at her suggestions for Junior High workers. Dr. Gage also tells us how he tackled the job—and won.

■ There's not a single thing about the "Doorstep Calling Campaign" that you cannot carry through in your community. The preparation is simple—even though it must be systematic. The method was used successfully by our Lord, who sent out his disciples two by two with the Good News of the Kingdom. Why don't you try it?

■ Notice how many of these articles will help you in your Church School Advance. Rally Week, Workers' Conference, Increasing Attendance—those are the immediate problems.

Next Month

■ A Thanksgiving pageant. (You should take about six weeks to prepare for this kind of program—choosing cast, rehearsing, decorating. Give your young people a chance; many of them have had both training and dramatic experience in school.)

■ Workers with young people: Don't overlook the announcement about next month's topics (page 37, this issue).

■ "I am Henry's Sunday school teacher. I came to make a short call." (If you hesitate to visit the homes of your pupils, you will find the needed help and encouragement in the article "Calling in the Home.")

■ Then we have the story of a church with 800 members but 1,100 people take part in its church school. The pastor and his workers are doing many of the things that you are being urged to undertake as a part of the ADVANCE.

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See Page 5

■ A drive to win millions of young people to Christ has been inaugurated by the International Council of Religious Education. Called a "Crusade for Christian Education," the movement will make use of radio, motion pictures, and other modern mediums. First step is a study of the number and the types of unchurched boys and girls, carried on through a nationwide religious census in co-operation with the national census. Six regional youth conferences were held during the summer in order to train state and community leaders for the project, in which forty-two denominations and thirteen church youth agencies are co-operating.

■ Chicago's Baptist Institute, located at 3816 S. Michigan Avenue, begins its fall and winter program of classes on October 14. The institute, which provides classes for pastors, workers, and members of churches, has already had more than 4,200 men and women in attendance. It is sponsored by 376 Chicago Baptist churches, and is dedicated to "a program in which Baptists of all racial and national origins can unite for genuine religious education and social service."

■ Dr. Francis C. Stifter, editorial secretary of the American Bible Society, is giving a series of addresses on the Bible every Wednesday during August, September, and October. The general theme is "The Positive Answer to the World's Despair." These addresses are scheduled at 1:30 P.M., Eastern Daylight time, over WJZ and the Blue Network.

■ The headquarters staff that covers the Baptist Church School Advance received a surprise when a West Virginia registration listed a church school enrollment of 11,031 and an average attendance of 7,304. At second glance it appeared that this registration from the Guyandotte Sunday School Association comprised fifty schools. At a meeting on July 18 more than four hundred delegates discussed the ADVANCE and voted unanimously to adopt it as the major program of the Association for the next two years.

■ Baptist pastors of Maine are planning to come together in the First Baptist Church of Bangor, from October 14 to 16, in order to discuss common problems. The conference, sponsored by the Ministers' Association of the Maine Baptist Convention, will have pastor's clinics led by Dr. William R. Wood, of Augusta; Dr. Edward Babcock, of Auburn, and Dr. W. H. Jones, of Portland. Dr. Grady Feagan, of Arlington, Mass., and Dr. Joseph Robbins, of New York, will be the special guest speakers.

■ World-Wide Communion Sunday is October 6, 1940. Let all Christians everywhere come together to enjoy a sense of spiritual fellowship, and thus dispel the feeling of hate that is wrecking the world. For helpful material and further information write to the Department of Evangelism, The American Baptist Home Mission Society, 212 Fifth Avenue, New York, N. Y.

■ Baptist men show an increasing interest in the work of the denomination. The Ohio Baptist Men's Conference meets October 8 and 9, at Granville, and indications are that the attendance will be large. The committees that have been working on the program all summer report carefully completed plans on the theme, "The Light of the World Is Jesus."

■ The Washington Baptist Convention announces that its new Christian Friendliness Missionary is Miss Mary Zoa Annis, succeeding Miss Ruby Richardson, recently married. Miss Annis comes from the First Baptist Church, of Mitchell, S. D., and has a long record of activities in choir, World Wide Guild, and church school work. She is a graduate of South Dakota Wesleyan University and the Baptist Missionary Training School.

■ Miss Mildred Spicer, graduate of Baptist Institute in Philadelphia, and member of the First Baptist Church in Akron, Ohio, has taken up her work at the Italian Christian Center, Philadelphia, Pa.

■ Miss Gaynelle Whitney, from the Defiance Baptist Church, in Defiance, Ohio, is serving on the staff of the Christian Center at Weirton, W. Va. Miss Whitney is a graduate of Defiance College and the Baptist Missionary Training School, Chicago, Ill.

■ Twelve school buildings were needed to care for the classes of the Community Vacation Church School of Decatur, Ill. One thousand two hundred forty-three pupils registered, and 160 workers cared for the enterprise. Of the pupils in attendance 191, or 15.4 per cent, were not connected with any church.

■ First Baptist Church, of Washington, D. C., dedicated a new set of chimes recently, the gift of the Misses Evy and Elizabeth Dickinson as a memorial to their brother, the late William Dickinson.

■ Maine reports its finest State Convention in the history of its Baptist work. A total registration of 910 indicated that many Baptists are taking an interest in the official activities.

The screaming headlines in our daily newspapers, the clipped words of our radio commentators, the terrifying pictures that flash before us everywhere—these have penetrated into every section of our country with the consciousness of a world in flames.

All of them retail the day-to-day maneuvers of vast armies of young men, hurling themselves at each other in dive bombers, parachuting out of the sky with blazing machine guns, or trudging grimly across blood-soaked fields—going to kill or to be killed. This is the greatest tragedy of modern times, this war without reason or justification.

Yet sadder even than the spectacle of warring armies is the picture that does not come through so often. It is the picture of the thousands of young children dragging wearily along clotted roads, hiding trembling in ditches at night, their homes destroyed or in danger of destruction. These youngsters, innocent victims of the holocaust, make an irresistible appeal to the Christians of America.

In order to translate this feeling of pity into concrete help, the Northern Baptist Convention has two committees working. Northern Baptists who feel that they must do something in the spirit of the Master to help counteract the destruction and the hate that grip the world are urged to make use of either both of these committees.

The *World Relief Committee* of the Northern Baptist Convention invites Baptists to contribute money for helping refugees and also the missionaries whose support has been cut off. Individuals, Sunday school classes, young people's societies, or any other organizations in the Baptist churches are urged to contribute liberally and *immediately*. The committee has its offices at 152 Madison Avenue, New York City.

The *Northern Baptist Committee for the Care of European Children* also has offices in 152 Madison Avenue, New York City. It was organized as the direct result of the plea of English Baptists that their children who are sent to this country be received into Baptist homes. United States Baptists are invited to do one of three things to care for such children:

1. Provide a home for children of relatives or friends.
2. Provide a home for an unknown child or children. Be sure to specify Baptist child.
3. Contribute financial support for the care of such children in other homes if you cannot accommodate them in your own.

The Northern Baptist Committee will care for no children. That is done by the United States Committee for the Care of European Children, with offices at 215 North Avenue, New York City. (There are local information committees in 150 American cities.) This committee has a

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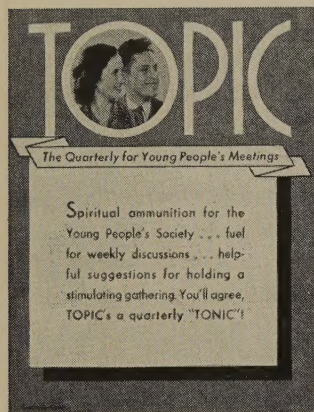
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Oct. 20—The Bible through the Ages	R. Alfred Hassler
Oct. 27—Our Church a Laboratory	Hillyer Straton
Nov. 3—Prayer Changes Persons	Clarence W. Cranford
Nov. 10—Must Peacemakers Be Persecuted?	Wm. A. Mueller
Nov. 17—We Thank Thee, O God	John Brush
Nov. 24—Lies about Liquor	Irene Kenyon
Dec. 1—The Authority of the Bible	Hillyer Straton
Dec. 8—Peaceful Conflict	Jesse Wilson
Dec. 15—How Sin Damages Personality	Donald Gorham
Dec. 22—Jesus Christ—God's Greatest Gift	George Derbyshire
Dec. 29—Beginning Again	Vance Webster

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record of the religious upbringing of the children who are to come to the United States. Baptists may request Baptist children and the committee will accede to the request.

It was the Christ who said "Suffer the little children to come unto me." Can Northern Baptists turn a deaf ear to that plea?

BEST WISHES TO

Mr. Charles L. Major, manager of the Chicago branch of The American Baptist Publication Society, who retires after forty years of service. Mr. Major joined the Society's force in 1901, to take charge of the bookstore, then situated in the old Palmer House. Ever since that time he has been active in the affairs that engage Baptist interest. He has also played an important part in promoting and sustaining friendly trade relations with other denominational enterprises.

Mr. Major has rendered long and distinguished service, and retires with the good will and the affection of his associates as well as the esteem of Baptists throughout his area. Mr. Major is succeeded by Mr. Victor Schneider, his assistant.

Mr. Harvey E. Cressman, former Business Manager of The American Baptist Publication Society, who also has completed forty years of service in the Business Department of the Society. Mr. Cressman is widely known throughout the denomination, particularly by those who have been active in its leadership during the past nineteen years. Dr. Luther Wesley Smith, the Executive Secretary of the Society, will serve also as Acting Business Manager.

In this retirement from active service with the Society, the entire staff at headquarters and in the Chicago area, together with the many friends of each of these gentlemen, join in wishing for them both not only a sense of satisfaction for work well done, but enjoyment and tranquillity in a well-earned release from the exacting responsibilities each has carried so many years.

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The Hope Valley Church, R. I., was the first to enroll officially in the Baptist Church School Advance in that state. The church school has a larger enrollment and average attendance than the church itself. Rev. Jonathan Neilsen, recent graduate of Andover-Newton Seminary, is the pastor.

First Baptist Church, Tuxedo, Ind., recently celebrated the twenty-fifth anniversary of its church vacation school. The Tuxedo school was the first in Indiana, preceding organization of one at Hammond by one week.

Dr. John Compton Ball, of the Metropolitan Baptist Church, Washington, D. C., celebrated the 37th anniversary of his pastorate there. He is dean of the Baptist ministers of Washington.

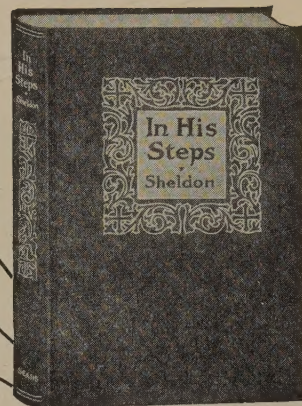
First Baptist Church, Port Angeles, Wash. This church celebrates its fiftieth anniversary on September 14. But the church is to be congratulated for more than the passing of a date. Recently, with fitting dedication ceremonies, a new sanctuary unit was opened for regular services of worship. The congregation erected the building at a cost of \$24,000 and has a present debt of only \$4,000. Rev. Herbert Cederberg is the pastor.

Woodlawn Baptist Church, Chicago, Ill., for fifty years of Christian progress. The pastor-emeritus, who retired in 1937, deserves special mention for his forty years of active service. Dr. E. M. Harrison, graduate of Southern Baptist Theological Seminary, and former missionary to Burma, is the present pastor.

Mr. C. J. Millis, Chicago, who has served the Northern Baptist Convention for ten years as Traffic Manager and now retires to make his home with his daughter in Berkeley, Calif. His career as a railroad man covers a span of fifty years, most of that time with the Southern Pacific. His conscientious consideration of the Convention's needs and the railroads' interests as well has won confidence and good will. It is estimated that he has saved the denomination about \$600,000 in transportation.

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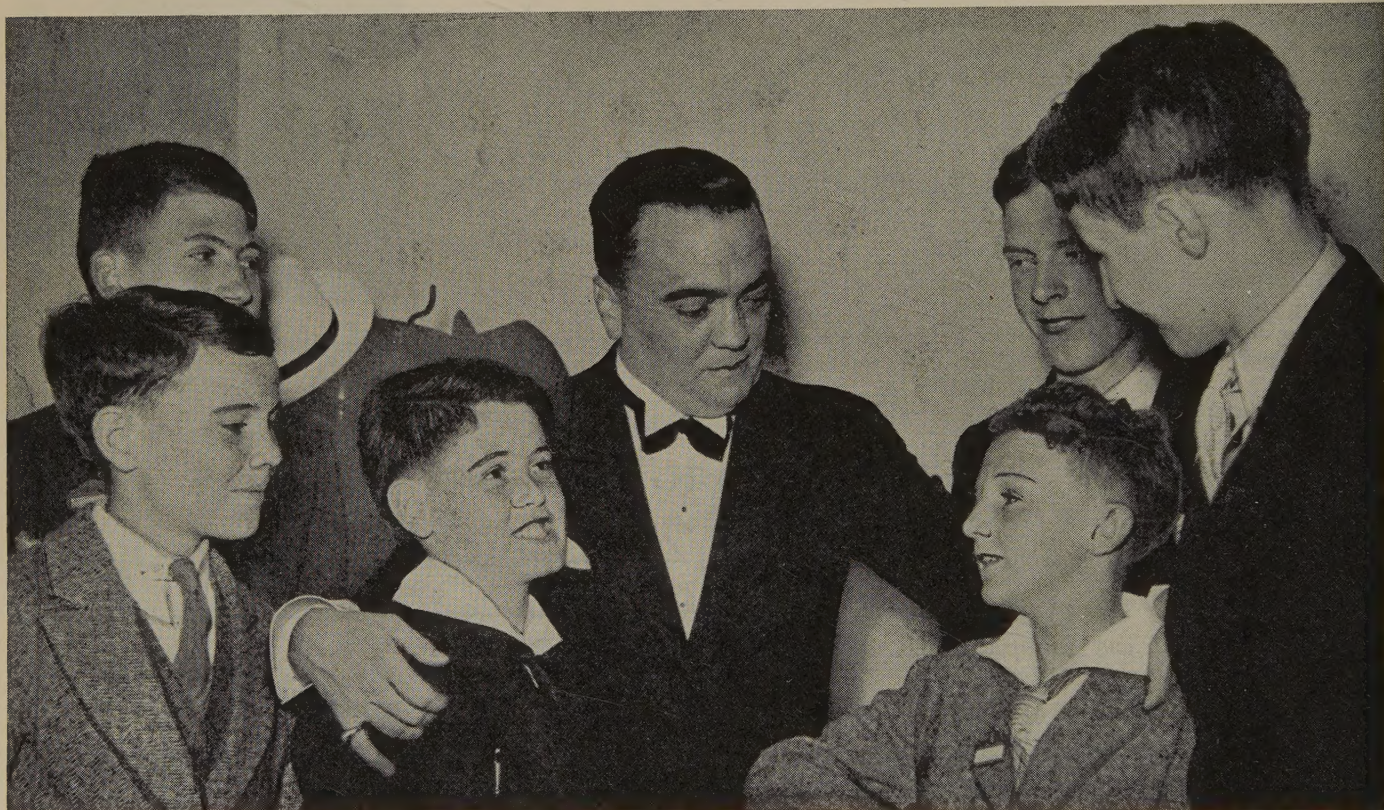
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WHY I BELIEVE IN THE SUNDAY SCHOOL



G-MAN J. Edgar HOOVER

*Director, Federal Bureau of Investigation,
United States Department of Justice*

*writes his views on
this important
subject especially
for the
BAPTIST
LEADER*

IN 1920 there resided in a certain Midwestern city a family consisting of seven sons and a daughter. To their parents the reform school was more familiar than the Sunday school. The sons were aged six, seven, eight, nine, ten, eleven, and twelve. Soon the boys began associating with members of a gang who later became notorious desperadoes. They started stealing equipment from cars and selling it to junk dealers, and for these minor offenses they were sent to reformatories. Upon their release they again associated with the gang—now automobile thefts and robberies claimed their attention. Today all seven brothers are behind the bars for their failure to conform to the rules of our social order.

It is not necessary to mention other specific illustrations of the somewhat chaotic trends in our modern society—cold, bare figures on youth in crime are sufficient. Nearly 20 per cent of all our

crime is committed by boys and girls of less than voting age. Last year it was not the hardened criminal of middle age who was arrested most frequently—it was rather the boy of nineteen. During 1939 persons under 21 years of age committed 12 per cent of the criminal homicides, 29 per cent of the robberies, 46 per cent of the burglaries, 33 per cent of the larcenies, and over 52 per cent of the auto thefts, according to fingerprint records received by the FBI. Certainly such figures portend dark days ahead for a Nation whose criminal army already aggregates 4,750,000 and whose appalling crime bill amounts to approximately \$15,000,000,000 annually.

The monetary cost of crime overlooks numerous elements which cannot be evaluated in dollars and cents. It does not include the thousands of mothers of our youthful offenders who have held tight to their hearts the babes for whose future they dreamed and planned. What

Baptist Leader

greater challenge to decent citizenship needed than this bitter disappointment to the motherhood of America? When there is the victim—and the victim's family. The dependents of a murdered man are given no thought when the crime is planned and consummated. I am convinced that there is little likelihood of our diminishing crime by studied effort to reform habitual criminals. The house has already been burned down—it cannot be re-erected from the debris and ashes. The only possible way to strike a telling blow at crime is to strike at it before it gains momentum through its affiliations and through the cunning technique of law evasion acquired so quickly in association with the underworld. The time to strike is during youth when our boys and girls are being molded into manhood or womanhood to follow one of two courses—the tangled path of crime or the straight one of honesty and decency.

Honesty more than anything else is needed in America today. We must look to the home, the school and the church primarily to establish this basic principle in our youth. Significant in the attack of the church upon the lessons of crime and delinquency is the work of the Sunday school. Of course I believe in the Sunday school. Crime among youth would become practically negligible if the young people of America attended Sunday school regularly during their formative years. Surely no one is cognizant of the true crime situation in the United States could be blind to the importance of the activities of this institution in reducing materially the army of youthful offenders and delinquents.

In addition to its strictly religious aspects the social features of the Sunday school are of paramount significance in the lives of its students. Who are the everyday associates of your boy? Of your girl? Do they run with the crowd? Do your boys associate with those who idle away their time on the street or in the alleys or who frequent the corner poolrooms or saloons? The Sunday school offers our young people an opportunity to make worthy friends. I firmly believe that there is a vast difference insofar as character is concerned between the average Sunday school attendant and the boy who habitually frequents the corner dive. Also there is the opportunity for much healthful and wholesome fun and enjoyment in the Sunday school parties or socials, athletic contests and other similar activities sponsored by many Sunday schools. These unexcelled diversions are important in the lives of many boys and girls.

What of leadership and preparation for the future life of a citizen? Sunday school classes are organized groups for uplifting moral instruction and each

member has a definite task to perform.

Through the Sunday school it is possible to impress upon receptive youth the principles of Christianity. These, it must be recognized, are foundational in a democracy and in a society predicated upon justice and liberty. Today our democratic institutions are being assaulted by those who would substitute for American ideals and practices the revolutionary doctrines from foreign shores. These exponents of hatred and atheism seek to infiltrate their hideous and outrageous propaganda into democratic America through the medium of our youth. More and more they are seeking to paint for our young people rosy pictures of the conditions in their own godless lands. We in America want none of their panaceas or their deceitful preachments. The Sunday school and other similar institutions can play a vital role in guarding our citizens of tomorrow against the atheistic and undemocratic teachings of those who would "save America."

I believe every child should be taught the Golden Rule and its application to the ramifications of our modern life. The Sunday school affords an excellent training ground for the inculcation of this principle in our youth. It is a fact that too many misguided and neglected boys and girls are thieving, robbing, and engaging in numerous other criminal activities. We know that some mysterious and diabolical hand does not take the child from the cradle and place it upon the road to crime—a road which leads only to misery and destruction. More of our children should be reached by the Sunday school—more should be taught that they cannot get something for nothing. I am reminded of the case of Alvin Karpis, a young man who wanted everything in life without working for it. He craved everything which other persons possessed; he wanted big

cars and plenty of money. During his brief criminal career Karpis was implicated in fifteen bank robberies, numerous murders, and three kidnappings, which brought him enough loot to satisfy the wants of a millionaire. Today Karpis is in Alcatraz for life and should be an example to those who do not respect the rights of others.

Hero worship might be called a characteristic of youth, but what hero should our boys and girls worship? Shall they heroize John Dillinger, "Pretty Boy" Floyd and others like them? Floyd's name was emblazoned across the front pages of our newspapers on many occasions, and he was brave indeed when he enjoyed the protection which he bought in various criminal hideouts throughout the Southwest. But eventually he was forced out into the open by the relentless search of the FBI. At last he was hunted down—the so-called "Phantom of the Ozarks" was nothing but a dirty and ill-clothed hoodlum having no qualities worthy of emulation.

The Sunday school teacher can be a friend—a comrade to our youth in addition to being a teacher. As he tries to live according to the ideals of Jesus Christ, the hero of Christianity, he will inspire respect and admiration for those ideals on the part of boys and girls.

As we who are engaged in law enforcement face the future, we hope for the day when crime among the youth of America will be substantially reduced. The Federal Bureau of Investigation is equally as interested in the prevention of crime as in its punishment. Sunday schools have been a bulwark against crime and delinquency in the past and their future in this regard is bright indeed. Proper support to insure the continued growth of this institution should present a challenge to the American citizenry.



A Call to ACTION

By E. J. MILLINGTON

THE proposed Baptist Church School Advance presents to our churches and to each individual member of them, a direct, positive and imperative call to service. Out of the many reasons why it should receive a unanimous response I present but four:

1. That response is needed for the sake of boys and girls, particularly of high school age. In many church schools the Beginner, the Primary, the Junior, the Intermediate and the Adult Departments constitute the bulk of the enrollment. The most discouraging feature is the small attendance of young people from fifteen to twenty; and, in this connection, the worst feature of all is the small attendance of boys. These statements are supported by statistics which have been furnished me from several cities and which probably will be found to reflect a general condition. This means that at their most critical and impressionable age we are losing from our church schools a great mass of young people.

What may seem to be more or less immaterial in any individual church takes on a sinister significance when we are informed that in the United States there are some seventeen million young people of school age who are not receiving any religious instruction whatever.

Another fact of great significance is that there are now in the United States some thirty-four million adults who are not members of any religious group, and that of the forty-eight million who are members of religious groups, only twenty-seven million are Protestants. Add to the present number of people who are unrelated to the life of the church a considerable number (a great number, probably) of these seventeen million of religiously illiterate children as they come to maturity and you can see the stupendous task which the church will face in the next generation.

To sum it all up, as we are losing in church school attendance we are losing in church-membership and, in proportion to the population, are relatively becoming weaker year by year. I am told of one city in which only four per cent of the population is Protestant Christian, and of another city in which only seven and a half per cent is Protestant Christian. Since the cities have a profound influence upon the habits and the ideals of the people at large these figures should stimulate an intense eagerness to participate in the Church School Advance, which promises a reversal of the trends which have, of late years, become so dangerous. Recognizing, as we must,

the great work already being done by our City Mission agencies, we must bring to them more material resources and more man-power, so that the strategic points in our national life may be won for Christ. This aid will most effectively manifest itself in the Christian training of the unchurched youth of our cities.

2. Another reason for our participation in this great movement is suggested by the facts concerning juvenile delinquency. It is probably needless to quote figures, because we are all conscious of the fact that there has been an alarming increase in this direction in late years; and it is an obvious fact that the great majority of delinquents come from young people who have received no religious training. However vigilant police officers may be, however kindly juvenile judges may treat those who come before them, and no matter how wisely corrective measures may be devised, it will always remain true that the best course with regard to juvenile delinquency is that of prevention, and it is the testimony of those who are most conversant with juvenile delinquency that the most effective prevention lies in religious training.

3. We should also be concerned about this matter for the sake of the future of America. We are threatened today with dangers both from within and without, all of which spring from the denial of those principles which lie at the heart of Christianity. We need once more to remind ourselves and to teach others that the strength and the greatness of a country do not lie in its material resources, in the variety and the richness of its products, in its military or naval defenses, or in its abounding wealth, but

only in those characteristics of justice and righteousness which are the products of Christian education and training.

Therefore, if America will look well to its future, it must first of all be concerned with the Christian education of its children. But America does not live to itself alone. It has a service to perform for the world, of which it is an inseparable part. We who would have America serve the world must never forget that the men and the nations which today are driving the world back into barbarism are precisely those men and nations who have denied God, who are seeking by all means to wean their youth from Christian truth and life. For any helpful ministry to the world, America must first strive to be a nation whose God is the Lord, and which seeks first the kingdom of God and his justice; and at the heart of this effort lies the duty of providing Christian education and training for our youth.

4. It is essential to the success of our Church School Advance that an increasing number of men and women begin to train themselves for the work of instruction. Every church school superintendent can testify to the difficulty which he has in securing teachers, and in meeting the multiplicity and the variety of excuses that are offered in defense of refusal to serve. Probably many of those who say that they are incompetent to teach are telling the truth, and therefore their training becomes a matter of the first importance, since it is useless to increase the number of pupils unless we are able to supply them with adequate instruction.

(Please turn to page 68)

DURING THE SUMMER OF 1939 THE SUMMER ASSEMBLIES OF THE NORTHERN BAPTIST CONVENTION PROVIDED LEADERSHIP EDUCATION OPPORTUNITIES FOR 9,415 PEOPLE. PICTURED BELOW IS THE CLASS IN "LIFE INVESTMENT," AT THE ARIZONA ASSEMBLY



How I Increased the Attendance of My Sunday School

By ALBERT H. GAGE

IN every church where I have served as a pastor, over a period of thirty-five years, there has been a substantial increase in the attendance of the Sunday school. How has this been accomplished?

To begin with, I have always considered myself the pastor of the school. I have sought to know every pupil. I have made a careful study of Christian education and have kept myself abreast of the best educational theories through observation, reading, study, and experimentation. I have believed in the Sunday school as an educational force, as a field for effective evangelism, and as the surest and quickest way by which to build up any church in numbers, in knowledge, and in spiritual power. I have always worked with my superintendent and his staff of officers and teachers; I have encouraged and supported them so as to build up their morale and their efficiency.

Thus I have worked out through the years a method of increasing Sunday school attendance which is practical and effective in any church anywhere. I have set forth this method in detail in my recent book, *Increasing Church School Attendance*. I am glad to share with the host of readers of BAPTIST LEADER some of the principal steps of procedure. But first, there are three prerequisites.

First, there must be a desire to have a bigger school. Some churches do not want a bigger school. This article is for those pastors and superintendents who really want a larger school and who are willing to pay the price.

Second, there must be a belief that the school can and should become larger and better. Jesus could do nothing with some people because of their unbelief. Any defeatist or pessimistic attitude will militate against success, whereas all things are possible to those who believe. If a pastor believes in an idea, he can sell it to his superintendent. The two can carry the contagious spirit of faith and expectancy to the officers, teachers, and pupils of the school, and also to the officers and members of the church.

Third, there must be a willingness to pay the price in consecration, in study, in co-operative effort, and in money. The task will require plenty of hard work, some money, and much thought and prayer.

Suppose then that a church really wants a bigger Sunday school, believes that it can increase attendance, and is willing to pay the price—what are the best and most logical steps of procedure? It should, at the outset, secure by an

official vote the approval and co-operation of the Committee on Christian Education, of the Workers' Conference of the school, and of the officers of the church. It should then appoint a special committee on Sunday School Advance. This committee should be made up of the best people available for such a task. The pastor and superintendent should be members ex officio.

There are five things that this committee must do:

1. *Make a careful study of the present school to determine its weak places, that they may be strengthened at once.* Every school has its weak spots. They may be in the organization, in the administration, in the equipment, in the courses of lessons, in the spirit of the school, or in the teaching. The attendance will increase as soon as these weak places are strengthened. Sometimes the increase will be surprisingly rapid.

2. *Make a careful study to discover the leaks and to stop them.* Every school has a natural increase through birth and growth and new families coming into the community. Nearly every school also has leaks. These may be insignificant or serious. Any leak may become serious. Usually they are to be found in the teaching staff, in poor organization, in unworthy equipment, or in the lack of genuine Christian attitudes and conduct. Young people, for instance, will not stay in a quarreling church. Stopping the leaks calls for a complete record system, a careful check-up of absentees every Sunday, and also a week-by-week survey of the entire school.

3. *Have a definite goal for Sunday School Advance.* It should be large enough to challenge the best effort and yet not so large as to be impossible of attainment. A school whose average attendance is under one hundred could well set a goal of one hundred. One whose attendance is over one hundred but under two hundred could set a goal of two hundred or better. This goal can be broken into smaller units to give each department and each class a definite share of responsibility for the increase. It will also be wise to set a time when the goal shall be reached. This needs to be far enough in the future to give time for united effort and yet not so far away as to dissipate interest and enthusiasm.

4. *Dramatize the effort so as to secure the united co-operation of every pupil in the school and of every member in the church.* One school that was seeking for an attendance of three hundred made

cardboard replicas of their church. On each was printed the figure 300. These were put up in every room of the church so that everybody attending any service in the church would become Sunday-school conscious. Every Sunday each departmental superintendent and teacher talked up the school enthusiastically. They recognized new pupils and planned definitely to secure others. Sometimes a community canvass has been made to locate unchurched people. Sometimes an every-member canvass has been conducted. In this way an effort was made to secure the attendance and co-operation of every family in the church constituency.

5. *Improve the school, its teaching staff, its organization and administration, its equipment and courses of study and, above all, its Christian spirit and atmosphere.* This is essential if the gains are to be held and new pupils constantly attracted. The Sunday school is like any good business. It must hold its old customers by keeping them satisfied. It must constantly reach out to get new customers. The best and quickest way to secure increased attendance is to make the school a better school and to improve its Christian output. The surest way to do this is through satisfied members of the school who, in turn, reach out constantly to win others to the school and to the Saviour.

A campaign for increased attendance can be conducted best when other churches in the community, or in the denomination, are engaged in the same task. It is evident that the time is opportune for every Baptist church, no matter where located, to increase its attendance in the next two years. It is my honest conviction that we, the Baptists of the Northern Baptist Convention, could double the attendance of our Sunday schools within the next two years, if we seriously faced our opportunity and fearlessly made a united and determined effort. Surely every Baptist school should be enlisted in the Baptist Church School Advance which has been planned and approved by the denomination. The American Baptist Publication Society will have literature dealing with all phases of the work. It will conduct a great campaign to increase the membership of every school at least twenty per cent in the next two years. The Society not only has all the helps, suggestions, and plans that are needed, but it also has a wonderful staff of city and state Directors of Christian Education.

(Please turn to page 11)



One church used the doorstep calling each year as a round-up of the members in preparation for the regular calling of the teachers, and after years of experimentation and study the following plan was adopted by them in an effort to carry out the work with a maximum of result and a minimum of time.

Purpose

The purpose of the yearly visitation was to contact every pupil on the school roll, to stimulate the interest of regular attendants, to re-enlist those who were irregular, and to give a warm invitation to every member of the family to attend the church school on the day following the calling. Special designations such as "Family Day" and "Home-Coming Day" were used in emphasizing attendance. On that day the departments and classes followed their usual program so that those who had not been present for some time might be in a familiar atmosphere.

Besides contacting the church membership the visitation also served as a check-up on addresses, removals and unchurched members of the families who might be considered prospective members.

respect. A secretary was then secured and the chairman arranged that the church office would give her access to all files and records. He reviewed with her the plan to be used in preparing the calling-lists and secured helpers to work with her a full day. First they listed on a 3 x 5 card the name, address, department, and attendance record of each pupil. As the pile of cards grew one person arranged them by streets and numbers, thus bringing all members of a family together automatically. The secretary, armed with her city map and guide, planned the area to be covered by each team. Time and distance were considered in the assignment. No two teams went into the same area, and where the calls were more scattered there were fewer on the list. On an average each team had from twenty to thirty calls. The lists were then made up in duplicate, giving surname, address, list of pupils enrolled and their record of attendance, marked (r) if regular or (a2) absent two or more Sundays. This gave the callers an intelligent approach to the parent who answered the door and helped the parent to feel that the call was really personal. It was also the work of the

A Doorstep Calling Campaign

By DELLA C. GREEN

THE serious falling-off of attendance in our church schools is a matter of grave concern to our national and state organizations, and while a few of the churches are willing to accept the situation as inevitable the majority are searching for a program of recovery. Children of church families are fairly regular and usually remain in the church schools until they are seniors at least, but children of non-church families come for a week or a month or a year then stay away and too often are lost or forgotten. The tragedy is that these children need what the church has to offer even more than do the children whose parents are in the church. Now we may either piously fold our hands and bemoan the loss or we may straighten our shoulders and say: "With God's help we will not rest until we have developed a plan of membership follow-up that will never allow a pupil to be dropped from the roll unless we know that he has moved from the community or has joined another church school."

While a year-round program of calling is essential to permanent success there is good psychology in launching the enterprise with a vigorous campaign during which every enrolled member is visited within a limited period of time.

The Time

This church found that the most strategic time was early in the autumn when folks were beginning to settle down for their fall work. This brought the whole school together in time for needed adjustments before the school year began.

Saturday afternoon, when fathers and brothers are free to assist in the calling and the family car is available, seemed the most practical. This allows for no intervening days before Sunday and the calls are less likely to be forgotten. It is more effective to say "Come tomorrow" than "Come next Sunday." It is better to make a big drive and to have all the calling done in one afternoon than to stretch it over a longer period of time.

Preparation

In such a campaign it is important that every detail be taken into account and some one person be made responsible for the administrative work. The church in question appointed a chairman who was responsible for the plan; to this leader the church workers pledged their co-operation. First, the chairman went to each department and class to see that all records were complete. Even the best regulated schools find that they have weak spots in this

chairman to secure an adequate number of callers and cars to carry out the program.

Usually the Wednesday prayer-service preceding the calling was dedicated to the campaign. Prayer was offered for the church school, for the workers, and especially for the ministry of calling. The callers received their instructions from the chairman, and the pastor gave them recognition and dedicated them to the task that they were accepting.

The Calling

It is much better for the callers to go out in teams of two than to go alone. Perhaps we all have had the experience of going to a door where we were strangers and waiting in vain for someone to answer the bell, even while we heard the radio moaning and the baby bidding for attention. We were reasonably sure that the door would have opened if the hostess had not thought that we were selling magazines or vacuum sweepers, and we regretted that we had not left our brief-case in the car. The door is more likely to open when two are together, and there is the added advantage when the parent comes that two can carry on a conversation with a stranger easier than one. Then two coming to call on the pupil implies

ater interest and friendliness and less a business approach.

Callers should introduce themselves immediately with "We are from the Church," then proceed to give invitation for the family to attend next day. Ask about the children who are enrolled, commend them if registered, inquire the cause if they have been sent, also tactfully inquire whether they are members of the family who are not enrolled. If the parents have any complaints or criticism never argue, but express your own love and appreciation for your church and pastor. If children have been sick or names of prospective members for the school have been given, record these at once on your list-sheet. More personal items should not be mentioned until after leaving the home.

"Doorstep calling" infers that the callers do not go into the home. Saturday is a busy day and most folks will appreciate brevity, especially if the caller says: "I'm sorry, but I have twenty-five calls to make this afternoon. Our church has a goal of seven hundred calls to be made today and I must do my part if every pupil enrolled in the school is to be called on today. We are most anxious to have every member present with us tomorrow." Never leave without inviting the whole family to be present the next day both in the school and the church. Say a fine word for the pastor, tell them that you covet them the opportunity of hearing him preach.

If no one answers the door it is well to go to the nearest neighbor, introduce yourself as before and ask whether the family you are seeking still lives there. If they reply in the affirmative you can knock them and say that you will leave a note in their mailbox. Ask whether they themselves are attendants at any church or whether the children go to Sunday school, and if not give them an invitation to your church. It is not at all unusual to find a Baptist family that has not affiliated with a church since moving into the town, and they will appreciate the contact. Others will enroll their children when they discover that this is a church that really cares. Each caller should use every opportunity courteously but unobtrusively to give invitations to his church.

Conserving Results

This church had all records returned to the chairman with the information that had been gathered. He then tabulated the results, made a summary of the calls, the number of prospects listed, the changes of address, the attendance the day following the calling as compared with the previous Sunday and previous year, and the number of new pupils enrolled. This information should be put in the church bulletin as an encouragement to those who did the work.

Although the season was not the one most conducive to results, one Detroit church had such a campaign last March. The workers made 693 calls one Saturday afternoon and the following day the attendance was over 20% higher than on any Sunday during the preceding four years. That the results were permanent was proven by the fact that three weeks later a new "high mark" was reached, and two weeks after Easter a third peak of attendance thrilled those who had carried on the work.

Of course such a campaign should be considered the beginning and not the end of the calling ministry. Regular contacts in the home, over the telephone and by writing notes and cards are always needed to keep the more indifferent members coming, even though the teaching in the school is above the average.

The Detroit Plan

At least thirty churches in Detroit participated last October in the type of calling campaign described here, and they estimate that a total of more than fifteen thousand calls were made. Mimeographed instructions for chairmen, secretaries, and callers were distributed and there was an enthusiastic interest in the plan. Other churches will no doubt decide to accept the challenge, and it is the hope of the workers that the attendance in Detroit Baptist Schools this year will far exceed that of the past.

A SECRETARY, USING THE CHURCH RECORDS, LISTS THE NAMES, THE ADDRESSES AND OTHER HELPFUL INFORMATION CONCERNING THE PERSONS WHOM THE CALLERS INTEND TO VISIT. THEN AT THE WEDNESDAY EVENING SERVICE PRAYER IS OFFERED FOR THIS MINISTRY OF CALLING, THE WORKERS RECEIVE THEIR INSTRUCTIONS FROM THE CHAIRMAN, AND THE PASTOR DEDICATES THEM TO THIS TASK THAT THEY HAVE ACCEPTED



How I Increased Attendance

(Concluded from page 9)

It conducts summer assemblies and innumerable conferences and conventions to inspire and help pastors, superintendents, and church workers.

We talk about the millions in America who are without religious training of any kind. Some of these folk are in your own community, maybe within a stone's throw of your own church. Your church can discover and win for Christ, can train and use in Christian service, some of this unchurched multitude.

Do not be satisfied until your school is reaching with a well planned program every age group from the infants to the adults. Do not be content until your school is far better than it is today. Do your best to reach the last person in your community with the gospel of Jesus Christ.

Your Sunday school can be better and much larger, if you really want it to be. A better and a larger school will strengthen the cause of Christ in the world.

Enlist in the Baptist Church School Advance. Use the literature and helps prepared by your own denominational society—The American Baptist Publication Society. Put on a real campaign. Have regular Workers' Conferences. Enlist your officers, teachers, and pupils. Get some real Christian enthusiasm. Then watch your school grow.

Photos by J. Elliott Finlay

Program Suggestions for Rally Week

September 29 to October 6

By MARY M. CHALMERS

THE last week in September or the first week in October has come to be thought of by church workers as the period in which the work of the church begins in earnest after the summer's lull. It has been called both Rally Week and Religious Education Week, but, whatever its title, its purpose is the same. It is the natural time for the workers to plan together their fall and winter program, to round up all the usual attendants and to seek out new ones. Because new people in the church school mean new hearers of the gospel message, Rally Week offers a real evangelistic opportunity. An important feature of the week's activities will be the systematic inauguration of a plan of visitation and "follow-up." In addition to the search for new members and the planning of the year's program, there ought to be as many pleasant informal gatherings of all interested as it is possible to promote and to crown the week, there should be a service of sacred consecration to the great task.

At the meeting of the Northern Baptist Convention in Atlantic City in May of this year, the denomination enthusiastically voted to participate in a great Baptist Church School Advance and to designate Rally Week, September 29 to October 6, as the time to launch the ADVANCE.

Following are a few suggestions that may help in planning for this important week:

Sunday, September 29

1. Church School Session.

If, as in many schools, this is Promotion Day, it will be appropriate to combine the thought of the beginning of a forward movement with that of promotion and the occasion should be used to explain the plan of the Baptist Church School Advance.

If the school meets by departments only, a special inspirational period for all pupils above the primary grades should be arranged. At this time the plans for the Baptist Church School Advance and the use of the wall chart will be explained.

PROGRAM SUGGESTIONS FOR THE INSPIRATIONAL PERIOD

HYMN. "Thy Word Is Like a Garden, Lord."

SCRIPTURE. Psalm 1 (read or recited).
PRAYER.

SHORT TALK. "Make the Bible Basic."
(Based on the following thoughts):

It is from the Bible that we learn of God's dealing with his people; in it we follow the record of saints and sinners seeking to find their way to God. By study of it our consciences learn to distinguish between right and wrong. Through its pages we are led to know Jesus as Lord and Saviour. One does not know the Bible simply because one's parents went to Sunday school; each one must study it to know it for himself. The more the world plunges into sin and darkness the clearer becomes the way of Jesus which the Bible proclaims. The church school aims to help us find this way. Learn to know this book and you will never regret any time or effort the learning involves.

THE BAPTIST CHURCH SCHOOL ADVANCE

The superintendent should explain the purpose and plan of the effort for a Baptist Church School Advance and give a detailed explanation of the wall chart and how it is to be used. He may close his remarks with a challenge to all, pupils, teachers, and officers, to pledge themselves to full co-operation.

HYMN. "Lead On, O King Eternal."

CLOSING PRAYER.

2. Morning Church Worship Service.

A theme for this service might be: "Go—Teach" and the Scripture passage, Matt. 28:16-20. The following thoughts might be incorporated in the morning sermon:

We have here two aspects of one command. (Consult *Somber Shadows* for evidences of the need of the world for the message of the gospel.) To teach others we must be students ourselves else we become blind leaders turning others away from the light. The church provides means for learning of Jesus through preaching, missionary outreach, prayer gatherings, teaching, and practice in Christian living. The church school's great purpose is to lead to Christ through the study of the Bible. The first Sunday school in this country was held in 1790, which makes the movement one hundred and fifty years old. It commands the largest force of volunteer workers in the world. From the church school come eighty-five per cent of our church members. We are now undertaking a two-year program of advance in response to the Lord's command: "Go—Teach." During this week and throughout the next two years we are going out to invite our neighbors to join us in the study of God's word, and in the effort to make it real in our lives.

3. Sunday Afternoon Visiting.

A necessary feature of a drive for increase in church school attendance must be a thorough canvass of the neighborhood that the possibilities of expansion may be known. It is even more important for the efficient carrying out of the program that friendly, helpful relations be cultivated with all who may be within reach of the church. Such a program requires an initial canvass and faithful follow-up work. For suggestions as to how to conduct this part of the ADVANCE program, consult the *Manual of Methods* included in The Baptist Church School Advance Work Kit.

Following the church service on Sunday, September 29, a luncheon for those participating in the afternoon visiting may be held. At the luncheon explain the plan in detail, and stress the idea that this is to be a friendly approach. Provide for the group to come together at the close of the afternoon to receive reports. Spend at least fifteen minutes in prayer for graciousness of approach, sympathetic insight into problems, true desire to be helpful, the right word to say, and hearts and minds prepared to receive the friendly visitor.

4. Sunday Evening Young People's Meeting.

Ask the young people to have someone prepared to lead in a discussion on "How can we co-operate in the Baptist Church School Advance?" and "What can young people do for other young people and for children to make God's word better known and loved after a brief introduction to the ADVANCE?"

5. Sunday Evening Church Service.

During the regular Sunday evening church service a dramatization of "John and Joan Members of the Church School from Birth to Old Age" might be given. This may consist of a series of tableaux and impromptu dialogs with a running commentary by the pastor or superintendent of the school. The first scene should show a young mother with a baby in her arms and a two-year-old at her side. The visitor is entering the children's names on her nursery roll. The succeeding scenes may show the beginners listening to a story; the primary children seated around a table waiting to light the candle on a birthday cake after repeating a prayer of thanks; the juniors making a wall map; the intermediates and seniors holding a young people's meeting; the adults having a class discussion of a current lesson. The series may close with

Baptist Leader

scene showing two of the older members reading their Bibles at home.

Following the evening church service, the congregation should be invited to sit the classrooms where teachers and pupils will receive them. Ushers may be appointed to guide the visitors. Teachers and pupils should make preparation to receive and make welcome the visitors.

Program during the Week

The time and particular day for the week's schedule must be arranged to suit local convenience. The following possibilities are presented:

1. *The Dramatic Skit* mentioned above, not used on Sunday evening, may be used at some other time during the week for a special program.

2. *A Three-Day Retreat or Institute* for all church workers including the officers and teachers of the church school. It is essential that all church leaders know about the Baptist Church School Advance, recognize its importance, and co-operate in achieving it. By setting aside special days for a study of the entire church program an opportunity is afforded to see the program as a whole, learn about new methods and lay plans together for the year ahead.

The *Manual of Methods* furnishes good guidance material for these sessions.

3. Mid-Week Prayer Service.

This may be a meeting of parents and teachers. The teachers may speak of their plans for the coming year. One or more parents may be prepared to speak upon the ways in which the home may co-operate with the school. Stress the importance of prompt and regular attendance. Explain the need of preparation of the lesson. Speak of the value of special programs for special days even though they involve extra work for all who participate. Remind the parents of the debt we all owe to the faithful corps of volunteers who make the church school possible. Finally emphasize the fact that "come" is more powerful than "go." Parents and children should be members of the church school.

4. Church School Workers Conference.

Some time during the week there should be a gathering of all the church school workers, perhaps at a church supper as suggested program is given on page 14.

It is important at this time to review all the plans for the coming Sunday. Receive reports upon the progress of the situation; explain in detail the program for Sunday, October 6; make definite plans for the reception of visitors and registration of new pupils. Be sure that all teachers are present and that there is the necessary equipment for every member of every class, new and old. Spend time in prayer together that the

true purpose of the rally week may be kept in mind.

For the way in which the Workers' Conference may lead to First Series Credit, see page 14.

5. "Doorstep" Visitation.

Some time during the week, possibly Saturday afternoon, the visitation program should be completed. See page 10 for suggestions concerning doorstep visitation.

Sunday, October 6

This is Rally Sunday. It should be a day of cheer and welcome as well as a day of consecration. If promotion was made a feature of the previous Sunday, the new classes should meet in a regular session.

1. Church School Session.

A. Classes in session. The teacher should arrange for a personal welcome to new members and visitors. An explanation of the purpose of the Baptist Church School Advance and the program for the day should be given. Each class should be led to suggest something definite that the members of the class may do to promote the success of the ADVANCE.

B. Brief general session.

HYMN. "All Hail the Power of Jesus' Name."

SCRIPTURE. John 3:16-21.

TALK BY SUPERINTENDENT. In a few words the superintendent will report upon the activities of the first week of the campaign and explain the plan and purpose of the consecration service which is to follow the regular church service.

HYMN. "Follow the Gleam."

PROCESSION forms for orderly entrance into the church auditorium where the members of the school will sit by classes and departments.

2. Morning Church Worship Service.

The general superintendent should be on the platform with the pastor. The customary order of service should be followed, using for the Scripture reading: Prov. 2:1-10; and for congregational singing, the hymn "God of Our Fathers," or, "O Zion, Haste." After the offering has been received the congregation may sing, "Forward through the Ages." Installation and dedication service follows:

SERVICE FOR DEDICATION OF CHURCH SCHOOL WORKERS

PASTOR: (to superintendent): "Mr. _____, at the opening of a new church school year our church desires publicly and formally to recognize your acceptance of the high office of superintendent of the Church School of The _____ Baptist Church of _____. It is a challenging task that you have undertaken and we promise you our hearty co-operation and our earnest

prayers that God may give you the needed grace and wisdom. Do you undertake, to the best of your ability and with His help, to fulfill your duties faithfully and diligently, seeking always by your manner of living and your method of guiding the school to bring boys and girls, men and women into closer fellowship with Jesus Christ?"

SUPERINTENDENT: "I do."

PASTOR: "Will the teachers and officers and their assistants please come forward?"

(Pastor steps back. Superintendent takes charge.)

SUPERINTENDENT: "Under the leading of God and at the request of our fellow-workers in this church, we have accepted the task of teaching and of administering the affairs of our church school. Do you desire at this time publicly to pledge that to the best of your ability you will spend time to prepare yourselves for your assigned task? That you will endeavor to be prompt and regular in attendance; that you will seek to be loyal to the church and its services and faithful in prayer and that you will seek earnestly at all times by your manner of living and your teaching to be true witnesses for Jesus Christ that He may help you to win others to him and lead them into ever fuller understanding of the Christian way?"

RESPONSE IN UNISON: "We do."

SUPERINTENDENT: "Will all the members of the church school rise?... A school is a co-operative enterprise. You can help to make this school a success by being regular in attendance and on time; by faithful preparation of assigned work, by enthusiastic participation in all that your class or the school undertakes to do. Together we can accomplish great things for God this coming year; together we can make this the best year our church and school have ever known. Will those of you who will undertake with God's help to do these things, now say, I will?"

SCHOOL RESPONSE: "I will."

PASTOR (stepping forward): "Will the congregation please rise?... Back of the church and the school is the home. What is taught in the school must be studied at home; must be practiced at home. Prompt and regular attendance and loyal co-operation at the school are made possible by the interest shown and the planning done at home. Those of you who as parents, church members or friends are ready to pledge yourselves to do all in your power to aid the church school in its effort to extend the kingdom of God in our midst, will you too respond, I will?"

CONGREGATION: "I will."

PASTOR: "Let us all—officers, teachers, pupils, parents, and friends—join earnestly in singing a hymn of consecration to the great task of fulfilling the command 'Go—Teach.'"

(Please turn to page 68)

A Monthly Workers' Conference

IF the goals of the Baptist Church School Advance are to be achieved, the teachers and officers of the church school must hold frequent meetings in which progress can be reported and new plans developed. It is in such workers' conferences that power to operate the ADVANCE program will be generated.

Many churches have already discovered the value of these monthly meetings. If they have not been established in the life of your church, plan immediately to hold at least seven conferences during each of the two years of the ADVANCE. At the first meeting, held preferably during Rally Week, September 29 to October 6, 1940, a definite monthly meeting time should be determined.

We recommend a threefold program of worship, study, and business. Lest it monopolize the meeting, the discussion of business should come last. A good division of the time would be:

7:30. Worship, conducted by one of the teachers

7:50. Study and discussion

8:40. Business

9:30. Adjournment

Some workers' conferences divide into departmental meetings. In the case of larger schools, this plan has obvious advantages, for it permits relating the ADVANCE program more specifically to each age group.

Four basic materials are suggested for study during the year 1940-41, and every teacher should have access to them:

Somber Shadows.

Manual of Methods.

Increasing Church School Attendance, by Albert H. Gage.

BAPTIST LEADER.

The pastor, superintendent, one of the teachers, or some other local leader, may take charge of the study period. The use of "outside speakers" is unnecessary and probably undesirable. At each session there should be a review of achievements and a projecting of new plans. The following outline is suggested for use during the first year of the ADVANCE. Detailed suggestions related to this program will appear monthly in BAPTIST LEADER, beginning with this issue.

PROGRAMS FOR 1940-41

September. THE BAPTIST CHURCH SCHOOL ADVANCE (Exod. 14:15)

What does *Somber Shadows* mean to our church and church school? What is the Baptist Church School Advance? Are we willing to make the effort that it requires? Shall we adopt the program of workers' conferences as outlined by the Baptist Church School Advance?

October. THE ART OF VISITING (Matt. 25:36)

What is the value of home visitation? When shall the calling be done, and who shall do it? What shall we say when making a call? How shall the results of the calls be reported?

November. DISCOVERING THE LEAKS (Isa. 5:4)

What are the weak places in our church school? How can we strengthen them? What classes and departments, if any, are failing to reach their attendance goals? Can we give them assistance?

December. GETTING READY TO TEACH (Ezra 7:10)

How should teachers go about the business of preparing a lesson?

January. PREPARING A CHURCH WORKERS' COVENANT (Ps. 89:34)

What should church school teachers commit themselves to do during the ADVANCE program?

1. Regular and punctual attendance?
2. At least two hours' preparation for each lesson?
3. Regular attendance at workers' conferences?
4. Systematic visitation in homes of pupils, prospective pupils, and absentees?
5. Other activities?

February. WINNING FOR CHRIST (John 17:18)

What is the place of evangelism in the church school?

What program of evangelism is suggested by the Baptist Church School Advance?

What definite responsibilities should be accepted by the teachers? The pupils? The pastor?

March. BUILDING THE CHURCH (Matt. 16:18)

How can we help pupils develop a loyalty to the church? To its services of worship? To its current expense and missionary programs?

How can we help church members render effective volunteer service?

April. PROGRESS IN LEADERSHIP ABILITY (Luke 2:52)

What is our denominational program of leadership education?

What would be an adequate program of leadership education in our church?

What plans should we make for leadership education next year?

May. REVIEW AND PREVIEW (Exod. 14:15)

What has been accomplished this year by the Baptist Church School Advance?

Have we neglected any part of the program? At what points have we failed?

What emphases should we include next year?

Committee appointed to prepare for Rally Week, 1941.

CREDITS FOR STUDY

It is possible for those attending these workers' conferences to earn First Certificates of Progress, provided they and the leaders of their study group meet the following requirements?

Requirements for the Leader of the Study-Group

I. ADVANCE PREPARATION

1. The leader of the study group should study carefully the text material in *Somber Shadows* and in the *Manual of Methods*.

2. He should fill out Leaders' Form (AL-3), a copy of which is included in the Baptist Church School Advance Work Kit, and forward it to the Director of Christian Education for his area. This should be done at least two weeks before the first session of the workers' conference is held.

3. He should secure from the Director of Christian Education sufficient copies of Students' Form (AS-3) for every member of the workers' conference, also two copies of Leaders' Form (AL-2).

4. He should order as many copies of *Somber Shadows*, of the *Manual of Methods*, and of the other materials listed on page 2 of Leaders' Form (AL-3) as are needed for study by members of the workers' conference.

5. Material to be used as a Leader's Guide for this course will be published each month in BAPTIST LEADER.

II. ADMINISTRATION

1. The study group leader will have general charge of the study period for each of the workers' conferences. Others may be invited from time to time to contribute to the discussion and to bring in reports on special subjects.

2. He must see that an accurate record is kept of the attendance, study and special activities of all members of the study group, and that all requirements are met before the course card is issued.

3. He should collect and examine Students' Form (AS-3), as filled in by members of the Study Group.

4. He should fill in two copies of Leaders' Form (AL-2) and send them, together with the prepared copies of

Students' Form (AS-3), to the Director of Christian Education.

Requirements for Members of the Study Group

A. ATTENDANCE

Members of the study group must attend at least seven sessions of the workers' conference during the first year of the Baptist Church School Advance. One unavoidable absence may be excused at the discretion of the leader. It is expected that groups will complete this work not later than June 15, 1941.

B. STUDY

1. Time: at least ten hours of study are required, of which seven should be spent in study sessions held in connection with the workers' conference.

2. Textbooks: both *Somber Shadows* and the *Manual of Methods* should be used. Suggested reference materials are: *Increasing Church School Attendance*, by Gage and BAPTIST LEADER.

III. ACTIVITIES

Each member of the workers' conference should select one of the following activities:

1. Visitation: to include at least five calls, each to be made with a definite purpose. The calls may be made in the interest of securing new pupils, encouraging old ones to return, or following up absentees. A report of these visits should be made on form cards specially prepared for this purpose.

2. Registration and attendance at a Christian Education Institute or Convention.

3. Active participation in the work of a committee, or some community service, in connection with the Baptist Church School Advance.

IV. FILL OUT STUDENTS' FORM (AS-3), specially prepared for use in the Baptist Church School Advance. Members should return this form to the leader.

receive no religious instruction? (Subtract total church school membership from day school figures.)

b) How many petty crimes are committed each year in our town? By juveniles? By youth?

c) How many major crimes were committed in our town this past year?

d) What is the attitude of the local churches toward war? Toward moral standards?

3. Turn now to page 3 in *Somber Shadows*. Raise the question: "What are the shadows over our homes?"

a) What about the ratio of divorce to marriage?

b) What about the number and influence of broken homes? (The Family Welfare Society, or some such organization, will be glad to furnish you with considerable information. They might send a speaker, though the time allotted to this question cannot, at this point, be very long.)

4. Turn now to page 4 of *Somber Shadows*. Raise the question: "What are the shadows over the youth of our town?"

a) How about the local employment situation?

b) Are there subversive elements in our town? (The police department will be glad to give aid and information on this point.)

c) Are our youth facing frustration in the natural desire for marriage and home due to economic conditions? (Most pastors can give several illustrations here.)

5. Now turn to page 5 of *Somber Shadows*. Raise the question: "Why these shadows?" Note the various items suggested. Apply, by passing comments, such items as seem particularly pointed and as time may allow.

6. Now comes page 6. Raise the question: "Has our church failed in its mission to our town?" The pastor might give a brief review of the development of the church in the past decade or
(Please turn to page 68)

Suggested Program for September

THEME: The Baptist Church School Advance

Worship (20 minutes)

QUIET MUSIC. The leader stands quietly before the group. The music may be the tune of the hymn to be sung next.

HYMN.¹ "Dear Lord and Father of Mankind" (91).

SCRIPTURE LESSON. Romans 12. (Read by someone previously chosen.)

HYMN. "He Leadeth Me" (89), or "Have Thine Own Way, Lord" (126).

PERIOD OF SILENT BUT DIRECTED PRAYER. The leader suggests subjects for which those present unite in prayer. The general purpose of the conference, as well as specific local items, will be brought forward by the suggestions of the leader. This may be followed by the Lord's Prayer, prayed in unison.

DEVOTIONAL MESSAGE. This message may be based on Exodus 14:5-31. Read and tell the story. Call attention to verse 5, "Speak unto the children of Israel that they go FORWARD." Comment on the need for God in this effort. Close with a quiet period for personal heart-searching in reference to our own willingness to go forward when the way seems blocked and progress seems impossible. Suggest that each renew his own pledge to the Lord.

If the time allows, a few may lead a very brief season of prayer.

In closing this worship period the leader may read a hymn, for example, "Lord, Speak to Me" (127), possibly to the accompaniment of soft music. A muted violin would add an impressive touch.

Study and Discussion (50 minutes)

After the period of devotion we turn to the second part of the evening's program, the conference itself. There need be no address as such, though it will be well for the leader to indicate briefly the ground that it is proposed the evening's program shall cover.

The conference might profitably follow the suggested outline given below.

1. What is the meaning of "Somber Shadows" to our local church school?

1. Show the picture on page 1 of *Somber Shadows*. Let it speak for itself.

2. Turn to page 2. Raise the question, "What are the shadows over our town?"

a) How many children in our town

AT THE NORTHERN BAPTIST CONVENTION, ATLANTIC CITY, THE LATEST AND THE BEST MATERIALS WERE DISPLAYED FOR THE USE OF WORKERS WITH ALL AGE-GROUPS



¹Hymn numbers refer to location of hymns in *Hymns for Creative Living*.

I Go to Church

THE whole family meant to be at church this morning," a small boy informed his pastor, "but we just didn't get organized in time." In many homes each Sunday morning is begun with a debate: "Shall we go to church today?" The ayes or the nays win according to the condition of the weather, the personal feelings and the strength of the arguments set forth.

In one home of our acquaintance there is no debate. If visitors arrive in the morning they are invited to accompany the family to church. Some, having learned that, come at a later hour or plan to go with their hosts. Furthermore, these people are respected far more than if they changed their plans or stayed at home.

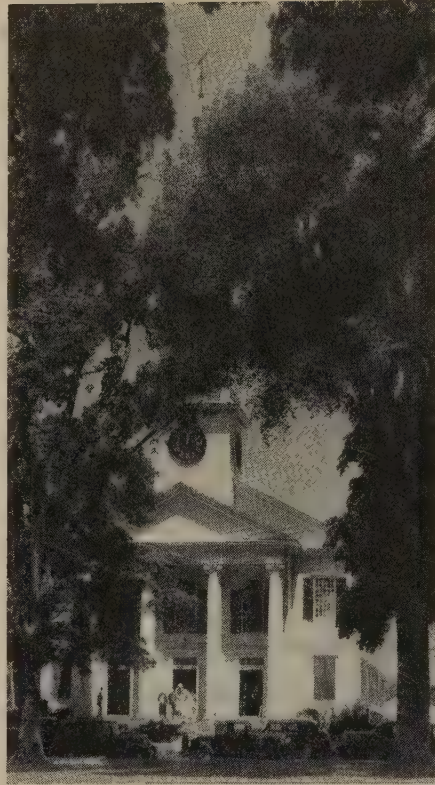
My closest friendships have been made within the church, friendships that have lasted through the passing years. One has the opportunity for meeting the finest class of people. More than that, Christian friendships have a basis for happiness and understanding not known in other areas of life.

The church gives me an opportunity for self-expression. This is especially true in the church school classes and other groups where we are free to discuss our problems frankly and without fear of disapproval. Activities of service are open that I should never know if left to my own resources. These have given more real satisfaction than anything offered by other organizations, social or civic.

The services of worship fill a real need in my life. While in daily devotional practice one may express one's feelings toward God and receive a personal message from him, public worship gives spiritual companionship, not alone with God but with one's associates. Joining with others in prayer and praise helps to blend Christian people into a sacred unity of purpose and aspiration. No matter how fine a radio service may be, it is at best only a substitute for public worship used when sickness or other conditions beyond control keep one away from church.

The church gives me an opportunity to learn the things that are necessary for happy, intelligent living. Toward whom and what can we look for security in this time of chaos and uncertainty? How? Why? The church must have an answer, and others along with myself are looking for help.

How am I to conduct myself among those with whom I associate in the home, in business and in the community? The Christian message ought to give practical help and inspiration along these lines and that is what I crave and expect when



Connecticut Development Commission

By EDITH L. GILLET

I go to church. "Wherewithal shall a young man cleanse his way (keep his path straight)? By taking heed thereto according to thy word." That is the harder part, making use of what we learn, but the services of the church, if of the right sort, will also give inspiration and strengthening of will.

Attendance at church helps to keep me sensitive to the better things in life. If one is to appreciate and understand the best in art or music, one must consistently go where they are to be found, the museum, the conservatory and the library. Every opportunity for study and observation will be embraced. If one is

No man is in his place so long as he is out of church. To say that a man can be as good outside as inside the church is absurd. As well might one say that a man who continuously neglects his civic duties is as good a citizen as the man who performs them. Man is a home-making animal, and he mars his life if he is not loyal to the home. He is a political animal, and he curtails his life if he is not faithful to the state. He is a religious animal and if he holds aloof from the church he starves and stunts the highest instincts of his nature.—CHARLES E. JEFFERSON.

to learn how to live the Christian life, it is necessary to go where it is set forth and taught. Every sermon may not fit my particular need, but as I listen Sunday after Sunday to the reading of God's Word, to the hymns of aspiration and to the other parts of the service designed to lift one heavenward, I find in the total experience those influences that help me to be aware of the better qualities in life wherever they are to be found.

The needs of others become more real as we have them brought to our attention again and again. The Christian church not only helps one to become more sensitive to those needs, but sets forth a personal obligation and helps to develop an impelling desire to share. The great missionary program of the world becomes our own. The needs of society are our concern. We learn Christ's way of life and take on his likeness as we associate with him and with others who are seeking that way. The church offers that opportunity.

I go to church because I wish to set the right example for others. How can I expect to interest the outsider in the church and its program if they mean so little to me that I allow my place in the pew to remain vacant week after week or if every trivial excuse keeps me away from God's house and his business? As a teacher in the church school I cannot consistently urge my pupils to become members of the church and attend its services if I do not set the example of wholehearted loyalty. I am only *one* but I am *one*, and the total congregation is made up of individuals.

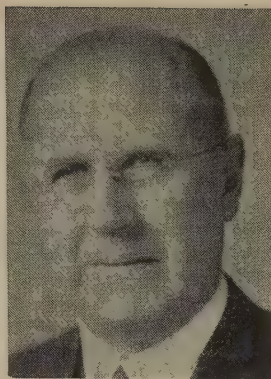
One Sunday morning a number of years ago, I was in my accustomed pew. A visiting missionary gave a message—simple, yet so direct and searching that a new desire sprang up in my life, a compelling urge to give my life and all my powers to the cause of Jesus Christ. The making of money and the achievement of personal success suddenly seemed insignificant. There was a place in Kingdom work for me, a task far more rewarding! What if I had not been in church that morning? Would God have spoken at another time? I do not know. Of this, however, I feel confident: That Sunday morning experience in the worship service of the church meant a turning point toward a life that has become more and more abundant with the passing years.

The church, your church and mine, has its faults. It often comes short of our expectations and our dreams. However, it remains the one institution dedicated to the building of Christ's Kingdom here on earth. I want to be identified with it, *I go to church.*

Baptists Need a Church School Advance

CHARLETON W. ATWATER—
Pastor, First Baptist Church
Indianapolis, Ind.

One of the vital needs in our Sunday schools is the kind of program that the Baptist Church School Advance offers our churches. It is definite, basic, comprehensive, biblical, Christian, constructive, and adaptable. Every church that adopts it ought to find it exceedingly helpful in carrying out more fully the Great Commission of our Lord.



RAY S. HUDSON—*President of the Baptist Young People's Union of America*

"Follow through" is important in most sports. It is equally important in a plan to improve our church school. Too often we, as young people, have caught a vision which has harnessed our efforts and inspired our enthusiasm only to find that we failed to see far enough or plan wide enough to accomplish a basic and lasting improvement. It was like trying to heat the church by building a bonfire in the basement without a heating system to reach all the rooms. An attendance contest seemed effective for a while, but it had little influence on the broad program of activities of our group. Or perhaps for a few weeks or months every division of work fairly hummed with activity, only to have it cool off and expire. This is like heaping coal on the fire in the furnace, but forgetting that it must be tended by a good fireman, if the heat is to last.

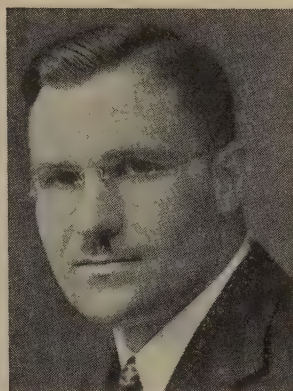
Now "follow through" in life is of little value unless we aim carefully. In the Church School Advance and in all God's work the aim is and must be upward. Sometimes we young people become so engrossed in perfecting our organization and its program that we forget the importance of the partnership with God. Yet it is the upward lift with the upward look that changes mediocrity to true achievement.

The Baptist Church School Advance will be great for young people because it aims upward and follows through. If we can make our connections deep enough and our aspirations high enough, there is no limit to the success to be achieved. So we shall not stop at the first point, reaching people, but will follow through with reaching, winning, enlisting, and training.

W. STARRING—*Executive Secretary,*
Oregon Baptist State Convention

The Baptist Church School Advance program appeals to me as being timely, because we actually have been losing ground in recent years. At the same time we have been saying over and over that our most fruitful field for evangelistic effort lies in the church school.

We do need to increase attendance in our Baptist church schools, but we need better methods than those often used which give us a spirited spurt too often followed by a sorry slump.



MARK RICH—*Field Representative, Town and Country Work, The American Baptist Home Mission Society*

A rural church with the right conception of its task and with good leadership can influence the greater proportion of families in an area. The opportunity now opening to the village and rural church is the building of a new rural civilization in which the church will exist as a university of life.

This plan for a Church School Advance should meet with instant approval in town and country churches because they have the largest proportion of children and youth. For these the Sunday school can be a school of Christian living and fellowship.

Churches may explain ebbing Sunday school enrollment by declining population or the competition of numerous attractions, but the ADVANCE will point to the unreached children—those who live across the tracks, the newcomers never welcome, the neglected and disadvantaged neighborhoods and those who live in isolated, outlying districts.

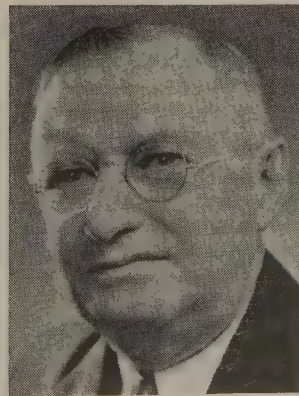
We heartily urge all town and country churches to reach, teach, win, enlist and train all you can—for Christ.



JAMES LEWIS KRAFT—*President of*
Kraft-Phenix Cheese Corporation

In my recent travels about the country I have noticed many large posters reading, "If you are employed you are in business," or words to that effect. Since this is true, we are a business nation. A business cannot survive unless it has customers and competitors—customers to keep the wheels turning, competition to force efficiency. Today the church school finds itself in a highly competitive field. Competition is offering our children basically false merchandise in attractive packages while we, as church school workers, have been so indifferent and ineffectual that 17,000,000 boys and girls throughout our nation are outside of the church's influence. Fortunately we have awakened to this fact and are exerting ourselves.

Winning these young people to the cause of Christ is a stupendous task from the human viewpoint, but with God all things are possible. It is my sincere prayer that all Christian forces may unite with God to win 17,000,000 persons to our Saviour and Lord.





BAPTIST CHURCH SCHOOL *Advance News*



Has YOUR Church School Enrolled?

FROM every hand come assurances that the Baptist Church School Advance may develop into the greatest forward movement of Northern Baptists in the last two decades.

Never did the world so need aid, for the very foundations of society are shaking. Either Christianity must advance now or it will be driven back to the caves and catacombs as of centuries ago.

It is this realization that is causing a vast spiritual awakening among Northern Baptists. As one united force we are moving forward.

If your church school has not joined as yet in this great **ADVANCE**, we suggest that you call an emergency meeting of your board or committee of Christian education, adopt the plan and send in your enrollment now. Use the form below if you do not have another available.

In the event you are not acquainted with this **ADVANCE** program, write for full information. Address the Christian Education Department, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

Here is a denominational project that all Northern Baptists can enthusiastically support. Its aims are the aims of every true Christian. We beg that you take immediate action in your own church school if your enrollment is not already in our files.

Most church schools are planning to launch the **ADVANCE** on Sunday, October 6, 1940. There is plenty of time to get your Work Kit and be ready. There are more than 7,000 Northern Baptist church schools. Let us all **ADVANCE** together!

ADVANCE Begets ADVANCE

Rev. James P. Wilbourn, of the First Baptist Church at Franklin, Ind., writes that his church has adopted yet wider goals of accomplishment for the next two years. They are:

- I. Baptist Church School Advance
- II. Stewardship Advance
- III. Evangelistic Advance
- IV. Worship Advance
- V. Youth Advance
- VI. Fellowship Advance
- VII. Social Understanding and Action Advance

Under the first heading, the announced goals of the Baptist Church School Advance are being incorporated. Under each of the other six headings a carefully



THIS PICTORIAL PRESENTATION OF THE BAPTIST CHURCH SCHOOL ADVANCE WAS USED IN A DETROIT CHURCH. EACH OF THE MEN EXPLAINED IN DETAIL THE PROGRAM REPRESENTED BY THE POSTER HE CARRIED

developed program also has been formulated.

Mimeographed copies of this complete program may be obtained by addressing the Christian Education Department, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

Special Church Bulletins

The preprinted church bulletins distributed annually by the Council on Finance and Promotion, 152 Madison Avenue, New York City, are featuring the Baptist Church School Advance in the four October issues of this year. Also a special, additional issue will be printed for Sunday, September 29.

These local church bulletins, or calendars, have the inside two pages printed, leaving the outside blank for local church news by mimeograph. The September 29 issue gives the five goals of the **ADVANCE** in detail, and the

October 6 number will contain an installation service for officers and teachers.

Order direct from the New York offices. The price for the calendars is 35 cents per hundred.

War and the ADVANCE

There have been many conjectures as to how the World War situation might affect the Baptist Church School Advance. Some have expressed the opinion that church leaders will not feel like doing anything while this awful cloud hangs over us. Others see in the world crisis added reasons why Christians should be redoubling their efforts.

Frankly, it is too early to judge whether the war will hurt or help the **ADVANCE**. Many hundreds of enrollments are already in our files from church schools whose leaders see only that the need was never so great; they welcome the **ADVANCE** program for its inspired timeliness. But again, the names of other hundreds of Northern Baptist churches are not yet in our files. With the world in its present turmoil, do they believe it is already too late? Or, are they so stricken by the news in the headlines and on the radio that they have no heart to work?

Time only can answer these questions. Surely this is no time for a defeatist attitude among Northern Baptists. Our cause is holy; our goals are high; our path is well-marked. The World War should be but another great factor impelling us to greater labors for the Christ whose banner we carry.

(Continued on page 68)

CHRISTIAN EDUCATION DEPARTMENT
The American Baptist Publication Society
1701 Chestnut Street, Philadelphia, Pa.

Date _____

Yes

The _____ Church

of _____ State

has officially adopted the program of the

BAPTIST CHURCH SCHOOL ADVANCE

and will do everything possible to achieve a 10 per cent increase in enrollment and attendance each year for the next two years.

Our enrollment _____ Average attendance _____

We enclose \$1 for enrollment We understand this also covers cost of the **WORK KIT** of supplies for launching program.

Signed _____ Address _____

Pastor _____

Please write or print plainly

Children's Leader

A Straight Look at Attendance

By GRACE W. McGAVRAN

WE had always comforted ourselves with the thought that good teaching would so attract children as to take care of the problem of attendance. While, therefore, we well knew that our teaching was not all that it should be, we also knew that we were working hard at it, and the matter of attendance rested with ease on our consciences.

But this year something happened that simply shattered our complacency. Our attendance dwindled shockingly. We were worried and alarmed. The final blow to action came last Sunday when the first-year class of sixteen, not one child appeared. The situation in the other classes was not much better. Nothing like bad weather, either, on which we might blame it.

We got together on Monday evening. Were there factors controlling attendance of primary children that we were ignoring? If so, they were probably active in some cases, even when more children had been present. What were they? Was there anything more than just improving our teaching which we should be doing?

"The twins," said Miss Minor, "are taken to visit their grandmother in the country every so often."

"Jack's mother has a new baby, and there is no one to bring him," remarked Miss Smith. "He's too little to come alone and his father works on Sunday."

"Louise told me she simply forgot," added Mrs. Hardin. "She says her mother hasn't get up on Sunday and she has to remember and get herself ready."

"There's been a row in the Parent's class," remarked Miss Green, the secretary. "I've noticed that the children of the three families most involved are not coming."

We looked at each other with growing enlightenment. So there *were* reasons, and reasons, quite unrelated to the quality of the teaching, that affected attendance.

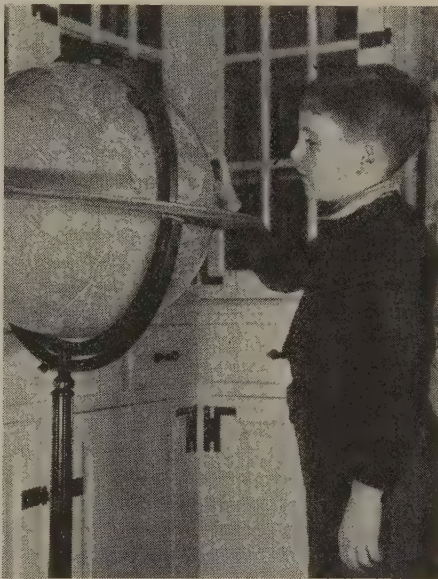
"How many of your children have had perfect attendance?" Miss Porter, superintendent, inquired of Miss Minor.

"She didn't know. No one knew. The attendance cards were turned over to the main Sunday school office at once, on the following Sunday, and unless the teacher took a second roll she had no way of

knowing much about the children's attendance.

Some information seemed a desirable thing. For instance, Miss Smith, glancing over her little book, remarked that certain children, whose names had come to her on Promotion Day, never had been inside the Primary Department.

"Did they attend the Beginner Department,



"Go Ye into All the World"

By Grace Thomas Bloxham

"Go into all the world,"

That's what He said! The world—

Not just one land, or two.

"And teach all nations"—"All," He said.

"The world—all nations!"

Strange—I had not realized

Before today! That lesson made me think!

Suppose that I, instead of living here—
Were in some country on the other side!

How glad I'd be for all the boys and girls—

And parents, too—

Who knew what Jesus said, and cared!

"Go into all the world,"—the great,
round world!

What a good thing it is

That I have learned about this now,

While I am young;

I'd like to have a share, a great, big share,

In teaching—as He said—

The whole big world!

ment, or were they just names taken off the Cradle Roll?" we wondered.

Yes, there was a good deal we needed to know. We began to list things we might do. We did not list them in order of importance, or in the order in which we would attempt them. We did not even decide, just at the moment, whether we wanted to do them all. We just listed them—suggestions for ways of tackling that attendance problem in a straightforward way, with no attention paid to elements of good teaching. Those we could deal with. Here we were specializing on factors outside those inner factors. The list we made had fifteen points. It took us nearly two hours to think them out and discuss possibilities. We hoped to add others next week. Here are the fifteen:

1. Weed out names of children that should not be on our rolls. This would include those who no longer live here, and those who have never been actual members of the department and who should therefore be approached on a new basis.

2. Make a picture graph on attendance since Promotion Day. We want it to show us how many children have never attended in the twenty Sundays since then. How many have come once? How many twice? And so on. It will give us the names, at a glance, of those who have come once and of those who have come twenty times. Obviously there are factors at work on the upper-bracket group to keep them regular in their attendance, that are not present in the middle-bracket group and the lower-bracket group. We might base our work on attendance on those three groups in three different ways.

3. Secure co-operation from the pastor and from other church callers in developing a sense of responsibility on the part of parents of primary children for seeing that they are present to take advantage of the training in religion that the church is making available for the children.

4. Work at getting the children to feel a sense of responsibility for regular attendance, not because it is a virtue, but because of the help they get through regular attendance.

5. Use special abilities the children may have, in better ways.

(Please turn to page 30)



That's the Way Poems Come

By ADAM LINDSAY

A NUMBER of purposes had been in the mind of the teacher when he brought the Cizek picture of "Jesus and the Children" to his junior boys and girls.

He wanted to give the children an opportunity to share in the preparations for Children's Day and to present to the adult congregation an indication of the type of work being done in the church school. He hoped to find out what the children knew and thought about Jesus (the results sadly showed a confused theology and indicated areas of work for the coming year), and to give the group a chance to work as individuals and to show appreciation for the work of each other.

"Where did the picture come from?" Viola asked.

The others did not ask the same question but it seemed to be in their minds.

"Oh," answered Mary Jane, "that belongs to the primary boys and girls. I've seen it in their room all this year."

"Suppose we sit around the picture here and talk about it," suggested their teacher.

The picture was a large copy of "Jesus and the Children," painted by one of Professor Cizek's children in Vienna. From the picture the group chose things they especially liked, and then compared it with Helen Sewell's interpretation of the same story in her book, *The First Bible*. Immediately a difference was noted, namely in the fact that the Cizek picture's children were in modern dress and were more like those who sat before it than like children of Jesus' day.

"Why are they dressed like we are?" asked Jan.

"Well, that's a long story," answered the teacher. "I'd better tell you more about the picture and how it came to be drawn."

With that the teacher told of how Professor Cizek had begun his art classes in the Vienna slums and how the neighboring children would come in and draw as they pleased.

"Just like we do here," put in one child.

"Yes, just as we do here in our Junior Department. And they probably had just as much fun, too!"

On closer examination of the picture, they found that it had been painted by Bella Vichon, in 1919. They wondered aloud as to what Bella had been thinking as she decided on her picture. And it was even more interesting to wonder about what she thought and felt as she actually painted. The group felt that the children gathered around Jesus might have been Bella's real friends and that one of the dogs in it probably belonged to her. The question of Bella's source material was brought up and *The First Bible* was referred to. The Bible version of the story in Mark was also found and read.

Interest began to lag as all the obvious fields concerning the picture had been explored. The teacher then explained why he had introduced the picture to the department that morning.

"Some of the teachers have been planning for Children's Day in the church. We'll all go down there and worship with the older people. The teachers thought it would be nice if we could have a poem about this picture on the front of the calendar that Sunday. In a

way it would help the grown-ups prepare for the service. Since it is for Children's Day a poem about children might make them happy. Do you think you could write such a poem?"

Most of the group thought it would be possible but they disagreed on the method of producing it. Some wanted to have everyone make suggestions as to its content and produce the poem as a group effort. But the majority wanted to try their own hands at it individually.

The teacher settled the situation by suggesting, "All winter we have written things as a group. Let's see how well each can do it alone. I'd suggest that everyone get writing materials and then go separately to a quiet spot. Perhaps some would rather dictate their poems. If so, find a teacher and dictate softly."

Harbeson chose the teacher who had been leading the discussion. They found a corner and then talked a few minutes. Finally he dictated his first line. After some thought he dictated the second. This process was repeated until he had a four-line verse.

When the children came out to play
They all rushed to Jesus' knee.
He helped them with their troubles
As they waited in turn for him.

"Mr. B., that's just an idea for the poem. It ought to be longer—should say more."

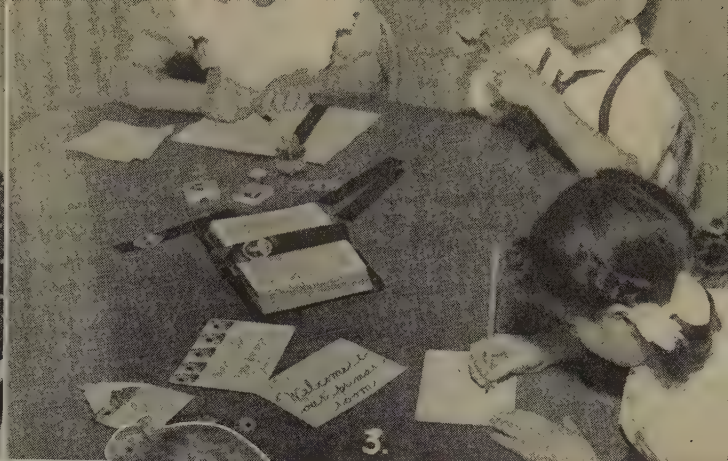
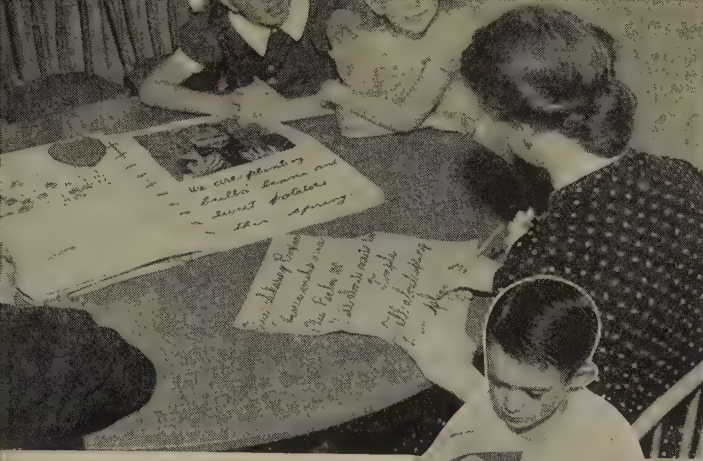
And so Harbeson worked out a longer one. In its completed state, when he finally read it to the group, it did tell more. As for its being better poetry, that is another question.

When the children came out to play
They saw their friends about a man.
They asked, "Who is this man
Who tells such lovely stories?"
"He is Jesus, the loved one of all,"
His disciples said. "But you cannot
Enter into his circle of friends."
Jesus heard this and he said,
"Let them enter the circle
So I can tell them how
To live my way."
The children were grateful
For his friendship
And gathered about his knee.

Anna was next to read her poem. Always before she had been the one who thought she only could draw pictures or offer suggestions with which the others might work. It was good that she should have had a chance to work out her own ideas. She named her poem "Jesus, the Loving."

Jesus loves all living things,
All the living things love him:
The dogs, the flowers, the birds,
the trees,
All raise their heads to hear him.

(Please turn to page 22)



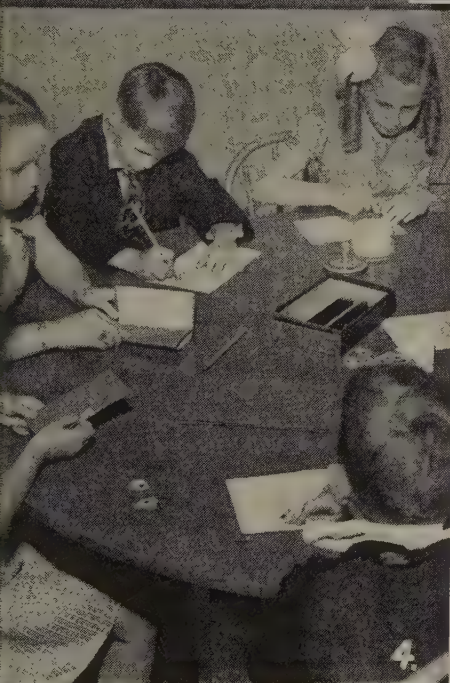
Getting Ready

ARRANGED BY NAN HEFLIN



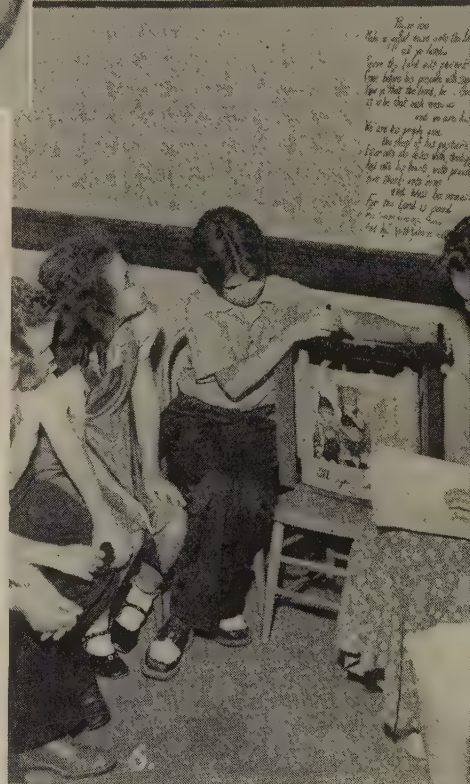
for Promotion

PHOTOGRAPHS BY RALPH BEE



THIS IS HOW WE DID IT

1. CHILDREN RECALL YEAR'S WORK BY MEANS OF DEPARTMENT RECORD-BOOK AND PLAN A SHARING PROGRAM FOR PROMOTION DAY.
2. FIRST-YEAR CLASS MAKES WELCOME NECKLACES FOR NEW CHILDREN ENTERING FROM THE BEGINNER DEPARTMENT.
3. SECOND-YEAR BOYS AND GIRLS MAKE GREETING CARDS FOR INCOMING CLASSES AND BIBLE BOOKMARKS FOR GRADUATING CLASS.
4. EACH CHILD MAKES AN INVITATION TO TAKE HOME.
5. THIRD-YEAR BOYS TIE BOWS ON CHAIRS FOR NEW FIRST-GRADE GROUP.
6. THIRD-YEAR CLASS LOOKS THROUGH BOOKLETS OF "PRIMARY LESSON STORIES" AND DECIDES TO EXPLAIN MOVIE OF PSALM 100 AND REPEAT PSALM AS ITS CONTRIBUTION TO PROMOTION PROGRAM.
7. SOME CHILDREN ARRANGE AN EXHIBIT OF WORK TO SHOW PARENTS AND OTHER PROMOTION DAY GUESTS.





Happy Birthdays

By BERTHA C. ANDERSON

September—Educational Privileges

SCRIPTURE—"A wise man will hear, and will increase learning."—Prov. 1:5.

THE opportunities for a varied and good education, free to the greater number of boys and girls in our country sometimes are unappreciated by our children. Primary education especially loses its attractiveness through its plentifulness. It is human nature to value highly those things that cost most in coin or make themselves desirable by their inaccessibility.

Since schooling is compulsory, we need to emphasize it as an inestimable gift that God has given us through the efforts of people. It is not for lazy minds. The boys and girls should gather inspiration from the stories of men and women who have made great contributions of service to their countries, God's kingdom or perhaps only their own community, after striving for education.

With the scarcity of work has come a higher standard of training requirements. This tends to contribute another element to the philosophy of hopefulness for the future to which children are daily exposed. It affects their attitude toward life, their morale and their character values. We shall be accomplishing something noteworthy if we can help them to realize that what we do with each day of our lives and the chance for self-improvement it brings determines our future. The door of opportunity cannot slam in the face of the boy and girl who firmly wedges his or her foot in its slightest opening. Our forefathers proved this.

The ground of the September poster is

cream in color. Cut the book backs from bright hues common to books. On the illustrated poster they are blue, red, tan, and green. Cut on the dotted line. Make the other section of the books of white. Slip this inside the book back and paste together across the part which forms the page edges.

The shelf is of brown paper, three by thirteen inches, reaching from one margin line to the other above the printed theme. For the older children paste the shelf tightly to the poster. If you wish to detach the books for the primary children, fasten the shelf only at the side and lower edges.

Mount the books from the left, first arranging them in entirety to regulate the spacing, then paste the edges only, lapping each book over the other until only the backs and tops show, with the exception of the last book. Slip the cards, bearing the Scripture verse, in at the top between the two sections of the books. If the books are to be taken from the poster, slit the under section on the dotted line, paste the two edges of the book together, leaving the right tab free to insert over the top shelf edge.

Make the letters of September to match one of the books.

NOTE. Patterns for this series of Birthday Posters may be secured at 35 cents per set of twelve.

Heavy Mounting Paper for backgrounds, 12 sheets 15 x 19 inches in size, properly assorted in colors needed for the 12 months, \$1.00 per set of 12.

Order from nearest branch of The American Baptist Publication Society.

THAT'S THE WAY POEMS COME

(Concluded from page 20)

We think how much nicer it would be
If Jesus were on earth today,
To help all children who need him;
But through prayer he can help us too.

Ernest's first draft was only an idea but he was encouraged to feel that it was of worth. Both the first and second versions were read to the group, the teacher saying, "This is how poems come!"

When the children feel very blue
Jesus is always there to comfort them
With warmth, blessings, and kindness.

His second effort was a four-line verse:

When the children feel real blue
Jesus is near to comfort them;
With warmth and blessings ever ready
He makes them gay and happy.

All during the reading by the other children, Jan had been bursting with excitement. She just had to read her poem! To prevent the explosion the

teacher asked her to read next. She needed little asking.

Once in the city of Vienna
There were many little girls.
Their names were Anna,
June, Celia, and Bella,
But they had so few toys
With which they could play.
They used to pray to Jesus
Just like we do today.
I hope that every generation
Will follow in that way.

"Oh, she's got it all mixed up. She thinks Vienna is in the Holy Land. Jan should have worked with a teacher and not by herself." All of that came from Mary Jane who had come with Jan that semester from the Primary Department.

A globe was brought to the table so that the geography and the time element could be settled. Even with the mistaken ideas in it the other boys and girls reacted favorably to the musical quality of the poem.

Viola was the last to read. She, like Anna, thought that drawing was her main forte. Immediate approval given by the group would change her ideas along that line.

Jesus comforts all the little children,
And the children love him too.
The dogs all run to hear him,
And the flowers raise their heads
When he is near.

The trees all bloom at the break of day
To hear what Jesus has to say.
So Jesus brings life and happiness
To all the living things.

When all the poems had been read there was a natural period of silence when all seemed to be studying the Cizek picture. The silence was broken by Jan's saying, "Let's hear Anna's poem again." Softly Anna read.

"You could almost sing that," said Mary Jane.

"Well," questioned the teacher, "why not?"

"We could, we could," came from the group. "We'll make some music for it."

Again the poem was read. This time most of the group were either swaying or beating time in the air. Soon around one of the teachers at the piano they were humming. The teacher selected those notes which seemed to record the tune as it grew.

Later in the morning the children participated in a simple service of worship. Most of them read their poems between quiet piano music. The climax came with the singing of Anna's poem, and their own musical setting for it. Seemingly as a benediction Harbeson muttered, "Anna's should be the one to be printed. It's the best one!"



Increasing Enrollment

By ALMA JONES

TELLING other workers how to increase the enrollment of their Nursery or Cradle Roll Department is a difficult task. There are a few more or less standard things that one does naturally. In addition there are countless little things that are hard to describe—a booklet here, a leaflet there, and a sympathetic call or two, and you have accomplished your goal—another nursery roll member, another church member. How? Well, you just consulted your conscience and acted accordingly. Let us consider here, however, certain very definite actions that may be counted upon to increase the nursery enrollment.

Of course, our first source of enrollment is among our own church members. Every one and all who have children under the age of three are urged to let us place the name of their child upon our roll. Our second source is the birth records. The follow-up on these necessarily must be very tactful. The notices do not suggest church or belief, color or race, so we must make a call to ascertain the religious tendency of the family and act accordingly. Many of those whom I visit and find are members of out-of-town churches and have not yet moved their membership into a local church. Often they are members of another denomination or, in many cases, they are non-

Christian. If either of these is the case I visit with them, take their name and address, and refer it to the nursery worker of the church for which they express a preference. In this way we can co-operate with others and help both their enrollment and our own.

In making hospital calls on mothers and babies I always try to gain the acquaintance of the mother or mothers sharing that particular room or ward. It can do no harm to inquire about their church affiliation and often it does lead to a new Nursery Department member and, in many cases, a new church member. The number of mothers and babies whom I have met and eventually enrolled this way is quite amazing.

Several hospitals in our city send out cards telling us that Mrs. Blank is in the maternity ward of their hospital and that she has stated a preference for our church or our denomination. This is a very valuable aid to nursery callers. If your hospital does not do this perhaps it would be possible to make arrangements with the staff to furnish the cards if they will mail them to you.

Leaflets, booklets, cards, and seasonal greetings all play an important part in impressing on a parent or prospective parent the importance of having baby a member of the nursery roll. Very often

visitors bring their children to our Sunday morning nursery during Sunday school or church. I try to visit with them and, if possible, enroll their child right then. Often the parents wish to think it over, and in such a case I give them one of our booklets, prepared and mimeographed in our own church, attractively bound and containing a verse welcoming them to the nursery and inviting them to return. Another help which I have found mothers appreciate is a four-by-six-inch card, mimeographed in blue, and decorated with a rosebud, telling what their child's name means according to the early derivation. (Books on this subject can be found in any library.) For instance, if the baby's name is Judith Ann I look in my book and find that Judith means "praise of the Lord," and Ann means "graceful." I fill in a card including this information and the baby's birthstone and birth flower, adding a cordial invitation to visit our nursery as soon as possible. I have had several requests for these cards from mothers who have seen them in the homes of their friends. Naturally little things like this tend to interest and win mothers.

A short time ago we found another good way of finding new babies and new prospects. We enlisted the help of other church members and whenever they hear of a birth in their neighborhood they notify one of the nursery workers. At once we send the parents a double card telling about our Nursery Department and asking permission to call upon them with a view to enrolling their baby. If the parents are interested they return by mail half of the card that has been stamped and addressed. Of course, we follow up with a friendly call immediately and deliver a certificate. These cards may be made from double postal cards or may be purchased from The American Baptist Publication Society.

The names of all prospects should be listed on cards three-by-five inches in size. Not more than ten should be given to each visitor. In this way each visitor has a definite responsibility and can plan and execute her calls efficiently.

The booklets and cards I have mentioned are only a few of the many things a Nursery Department leader can prepare to bring the department to the attention of parents. The limit to such plans is merely the limit of one's own imagination. Any leader who once starts thinking on the subject will see many ways to impress on parents the reasons they should enroll their baby in the Nursery Department and start early and give him the advantages of Sunday school and church training and interest. Our motto, "A Christian Home for Every Baby" might be made to include also "Every Nursery Roll Baby a Step toward a Christian Home."

The Nursery Class in September

By MRS. ROBERT NESTER

THE superintendent smiled as she looked at the group about the long table in her dining-room. Shades were drawn, and in spite of the waving fans, it was uncomfortably warm this August morning when the nursery teachers met to plan for September. They had finished discussing the changes that would necessarily take place when families would be home from vacations, older children start back to school and the little child would once more be much to himself within the limits of his own home, and routines would be back to normal with regular times for eating, sleeping, and resting. They had considered these changes as well as the fact that the attendance in the nursery class would be increased now that summer vacationing would soon be over.

"We have been quite successful so far in following Mrs. McCallum's outline, and the one she proposes for September looks as if it will exactly meet our need," said the leader. The suggested purposes were "To guide the child in helping in church and home and in an increasing friendliness toward Jesus." They studied together the problems, purposes and activities given for each session and made a list of the pictures that would be needed. The mothers promised to watch the magazines for pictures of babies, homes, and children helping. One of them said she would send an old clock that they could handle for the session on "The Clock Helping," and others thought they would have flowers for the last Sunday when they would talk of the children taking flowers to Jesus.

What Happened the First Sunday

The teacher planned to help the children to have a feeling of personal interest in the church and to think of it as having special associations with God. They had ready on the rail, a picture of their own church and "Going to Church" from the picture set. On a low table was a large church cut out of cardboard with openings for doors and windows. The blocks were within easy reach and when the children began to arrive, one of the teachers started dusting a table.

Mary watched for a time and then offered to help. She was given a paper napkin like the one the teacher was using. Soon others were busily dusting chairs and tables while they talked of helping to keep the church neat and clean. It was then suggested that they arrange the chairs in rows like the seats in the big church and play going to

church. They went to a corner and played getting ready for church, singing to the tune of "The Mulberry Bush" and suiting the words to the action as they "washed their hands," "combed their hair" and "put on their clothes" to "go to church in the morning." As they walked around the room to the chairs they sang

"Come and walk and walk this way,
Go to church with me today."

When they were all seated the leader said she liked to talk to God when she came to church and they bowed their heads while she said "Thank you, God, for our church." She then told the story of "Samuel and His Mother" and led the children to talk about coming to church that morning and to name the members of the family who had come with them.

Those in the block corner were encouraged to build churches and they talked of the steeple and the steps and the walk which they should have. Some had gathered around the cardboard church and a teacher quickly cut out paper dolls to represent their families and they "walked" them into the church singing, "Come and Walk This Way." The story of Samuel was requested again and two of the paper dolls became Samuel and his mother. They looked at the pictures and found the one of their own church and pointed to the steps up which they had come that morning. Each was given a picture of the church cut from old bulletins to take home.

What Happened the Second Sunday

"The Clock Helping" was to be the emphasis this morning so as the children arrived they were attracted by a large alarm clock that had been placed on a table within their reach. Pictures of various activities of children and fathers and mothers were on the rails and as the children entered the teachers encouraged conversation about them.

The clock had no glass over the face and it was fun to move the hands to the different hours as the teacher talked of how the clock helped us by telling us when it was time to go to bed, to get up, to eat our lunch, and to get ready for church. She would move the hands to tell the various hours and would ask "Who can find a picture that shows it is lunchtime?" and "Now it is time to take a nap, who can find a picture of naptime?" and as the clock told the time the children found the pictures and

set them in a row. This game was played for some time and then they played going to bed and getting up and going to church as the clock said it was time. They listened to the clock's ticking and sang "I am a little clock, I say 'tick-tock, tick-tock.'" The story was told of "How the Clock Helped," and each one was given a picture of a clock or watch to paste on a piece of construction paper to take home. One child found the picture of a big clock and they sang "I am a great big clock, I say 'TICK-TOCK, TICK-TOCK.'" The clock then told them it was time to put toys and pictures away to go home.

What Happened the Third Sunday

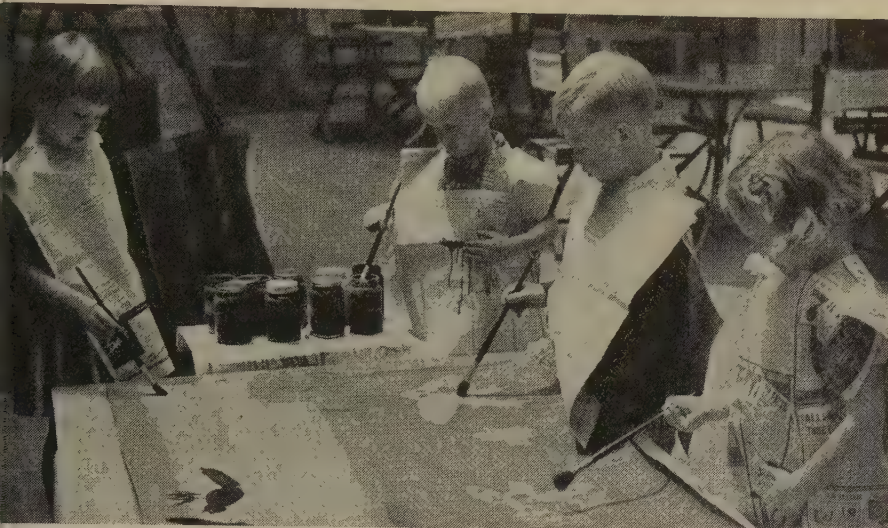
To guide the children to be helpful to younger brothers and sisters and to parents and pets was the aim for this morning. On the rail were pictures of children helping and "Helping Baby" from the picture set. A mother with her baby was invited to visit for a part of this session and the children were delighted to have the little visitor and to see its feet, its tiny hands and toothless smile. Much time was spent in talking about the baby after its mother had taken it away, and many things were suggested which boys and girls could do to help mother in caring for a baby.

Marilyn had a baby brother, so the teacher told the story, "June and Her Little Brother," substituting Marilyn's name for that of June. They held up five fingers for the finger family while the teacher said the words and the children named each one as he "came out and went away" or "stayed in and swept and swept," and, of course, the one who "stayed in and slept and slept" was baby. As the children went about their play the teachers were ready to suggest ways in which they could help in the home by caring for their dolls, blocks, or picture books.

What Happened the Fourth Sunday

This Sunday was much like the preceding one except that the children did not have the baby visitor. They recalled the visit, however, and again talked about ways of helping. They looked at the pictures and talked of what they saw in them and found the ones in which children were helping in the same way in which they themselves had helped. The story of "Donald's Baby Sister" was told and the children talked of how they could help when baby was learning to walk.

(Please turn to page 32)



Ralph Berry

ANOTHER TRIP

By LOTTIE MAY COBB

"HERE'S the lake," shouted James, the Sunday he was in the group that went to the park to see the flowers through the magnifying glass. "I went in a boat with my Daddy."

"Let's go look at the lake," said Ralph. "The flowers they had come out to see are not so interesting as they had been earlier. Quickly Mrs. Lee changed the plans."

"That is a good idea," then said Mrs. Lee, "but we shall have to remember not to go too near."

"Oh, see the ducks," said Sally, "we could feed them."

"Perhaps we may come again some day and bring some bread for them," said Mrs. Lee.

"There is a baby duck," sang out Mildred, "two baby ducks—three—four!" A blackbird flew down to the walk near them, hoping for a few crumbs. He shook his head and gave his hoarse croak as he walked nearer.

"Next time we come we will bring crumbs for the birds and the ducks," said Mrs. Lee, "we can feed all of them. But it is about time to go back to the church now. We have had such a good time this morning. I am glad we are at this park, where the ducks can swim and the birds can find food. God bless us so many lovely things, I want to thank you to him."

"I do, too," said James.

"Thank you, God, for the lake and the ducks. Thank you for the birds, Amen."

This short, spontaneous prayer was meaningful to the children. Worship is real in this nature setting.

On returning to the room, the children were eager to tell the others of their experiences. The leader, alert to make use of every opportunity, suggested that

some of the others might like to go to see the lake, too, another time.

"I am wondering if we could paint a large picture of the lake. That will be a way of sharing our trip with others."

"I want to paint," said Mildred, and the others echoed, "I want to paint, too."

"We will begin our picture next Sunday, then. You who went to the park today may start to paint as soon as you come. After some of the others have been to the park they may paint, too. We can plan what we will do with our picture when it is finished."

The next week the tempera paints and large brushes were ready. There was enough paper for several pictures. Newspapers were provided to protect the floor and the tables which were to be used in lieu of an easel. They would be used as aprons to protect clothes.

It was thought best to have the painting done out-of-doors. Two tables were set together. The painting paper was thumb-tacked on. Newspapers were spread under the tables. As the children arrived, they were dressed in newspaper aprons and the painting was started.

While this group painting was not a masterpiece of art, it was quite good. True, the birds were flying upside down for some children had to paint from the top of the picture. The ducks were almost as large as the lake. The colors were stronger than those found in most paintings. But it was the children's own painting from start to finish.

The experience proved valuable as a learning situation. Conversation recalling the trip to the park accompanied the painting. The children shared the jars of paint, waiting their turn. They enjoyed working together. It was also a vital religious interpretation of the universe on a little child's level.

Guiding Beginners in September

By ELIZABETH McE. SHIELDS

Need for Careful Planning

In making specific preparation for procedure in a session with beginners, what are some of the things that may and should be planned in advance?

First of all there must be, in the mind of the teacher, a definite purpose for the week—desired outcomes in the lives of the children. Then she should visualize some of the specific experiences that might take place during the session and contribute to the desired outcomes.

This will mean that certain materials, such as work and play materials, stories, songs, Bible verses, poems must be chosen ahead of time. It will mean, also, that plans should be made in advance for using these materials and guiding the responses to them.

Experienced teachers know that it is much easier to plan for the tangible than for the intangible. For the intangible will not conform to a given pattern, and may be either a disturbing factor or a welcome "leavening," according to the viewpoint of the teacher.

In mentioning the importance of the intangible and the difficulties involved in guiding responses, we do not mean to view lightly the mastery, on the part of the teacher, of stories, songs, and other tangible materials.

It is a work of art to master a story, so that the narrator is at home in each of its details and it is a joy to her to tell it and to the listeners to hear it. This means that, early in the week, she will begin to absorb it and make it a part of herself.

For some teachers it is easier to feel at home with a new story than with a new song. Even to the music-loving teacher the mastery of a song often requires more time than one would think necessary. We "know it" one day and the next we don't, unless we sing it over and over again. We know it until we are in the midst of an experience with the children and attempt to sing it informally without the instrument, and then to our surprise either the words or melody fail us.

One of the common mistakes made by a teacher, in her preparation, is to neglect to assemble, ahead of time, the things she expects to use, the work and play materials.

(Please turn to page 30)

Promotion Time in the Third Grade

By NAN F. HEFLIN

Promotion Program in Primary Room

Fortunate, indeed, is the Primary Department that can have its yearly promotion program in the primary room. This arrangement eliminates the strain, hurry, and confusion incident to the joint all-school type of program. The children are in their natural environment. They can have a larger part in the program because of the longer time available. It makes it possible to develop a program with real religious and educational values for the children. The year's experiences are recalled and organized in order to share with interested parents and friends.

Promotion Day plans should begin at least as early as the first Sunday of September. Recall and organization take time. Getting ready for promotion should be a most worth-while learning activity. Not showing-off before friends, but sharing with them, is the motivating force for the children. Helping children to grow in Christian living, not putting them through their paces, is the purpose of the primary teacher.

The Role of the Third Grade

While all three grades participate in the promotion program, the third grade or "graduating class," carries the major responsibility. These children should plan and give the greater part of the sharing program.

During September the third-grade teacher helps her boys and girls to recall the experiences of their year. This will not be the old-fashioned review in which the children are called upon to repeat the stories they have been told during the year. Neither will they be drilled on memory verses and Scripture passages or prodded to give back facts about the Bible and lessons learned. On the contrary, the group should relive the good times they have had together during the past year and be guided into a pleasurable recall of the interesting things they have learned.

Recalling through Materials

The teaching pictures accompanying each Keystone Primary Course may be

used effectively in looking back over the year's experiences. The primary pupil's leaflets with their pictures, stories, poems, verses, songs, and suggested activities afford another natural method of recall. If a class has kept a record-book of its activities and learnings, it has an excellent means at hand for reliving its year together. Whatever the approach, it must be in the spirit of joyful sharing of happy and worth-while experiences.

The Teacher's Preparation

It is not an easy matter to guide a group in planning and preparing a Promotion Day program. Prayer, study, and "rehearsal thinking" are necessary. The teacher must go over very thoughtfully the third-year course and the year's experiences, taking note of the important religious ideas included in the course, ideas of God, of Jesus, of Christian living, and the like. She must be prepared to guide the class to the end that these important religious ideas are developed by the program, weighing the various possibilities offered by the stories, verses, songs, poems, pictures, and activities.

Using the Teaching Pictures

On the first Sunday the teacher and children may place on the rail or screen all of the teaching pictures used for the first four months of the third year, arranged in sequence and grouped according to units.

Encourage the children to talk about the pictures, recalling briefly the stories which went with some of them. Guide them by question or suggestion to remember some of the Bible verses, longer passages, songs, or poems connected with the pictures. Lead them to talk about pleasant experiences recalled by the pictures. Mention the religious ideas the class has associated with them. The pictures might remind the group that at church we worship, learn, and work for God, that God's love is for everybody, that God showed his love by giving us

Jesus, and that Jesus showed God's love.

Let the children choose a favorite picture from each group. Guide them in selecting stories, Scripture, songs, or poems to use with the pictures when they are shared with friends on Promotion Day. Have the group choose one or two pleasantly remembered activities to tell about, such as the sightseeing trip around the church or the bulb-planting at Easter. Choose one or two pieces of handwork to show and explain.

How To Share Stories

The children should decide how favorite stories are to be told. A story may be dramatized, if the group has a dramatization already prepared or it may be told effectively in riddle form by a child impersonator in costume.

The Joseph and David stories, as well as the stories of Onesimus, Timothy, and Daniel lend themselves to dramatization. If the riddle form is preferred, children may make up their own riddles, dictating to teacher. The riddle may be taken home and learned. The following are suggestions:

I am a little man.

Nobody liked me because I was not honest.

I climbed a tree to see Jesus.

Jesus came to my house and was kind to me.

Now I am an honest man.

Who am I?

I am a hard-working woman.

I have a brother named Lazarus and a sister, Mary.

Jesus came to visit our Bethany home.

I worked hard to get the dinner.

Who am I?

Further Recall through Pictures

The last six units of the third year have to do with Christian living. On the second and third Sundays of September, the accompanying teaching pictures will be arranged according to units. Again they should suggest interesting activities



Ralph Berry

THE THIRD GRADE PLANS THE PROGRAM

and learning experiences. Conversation about these picture groups may stress Christian conduct, and what it means to be a friend of Jesus. More favorite pictures should be chosen. Happy experiences, such as learning songs, using verses, enjoying poems, doing for others, and making things, may be recalled and associated with the pictures chosen for the program.

A SUGGESTED PROGRAM

It will be the teacher's task to arrange the program, weaving together the materials and activities chosen by the children. The following shows just one way this might be done.

Why We Come to Church

PICTURE. "The First View of Jerusalem," Mengelberg.

DISCUSSION. We come to church to worship, learn, and work.

How We Have Worshipped

VERSE.

"I was glad when they said unto me, Let us go unto the house of the Lord."

SONG. "The Lord's Day."¹

PSALM 100.

OFFERING WITH VERSES.

"God giveth us richly all things to enjoy."

"Bring an offering and come into his courts."

SONG. "How Strong and Sweet My Father's Care."¹

What We Have Learned

God's love is for everybody.

VERSE. "God so loved the world that he gave his only Son."

PICTURE. "A Child of India," Shultz.

RIDDLE. Zacchaeus.

PICTURE. "Jesus and Zacchaeus," Holberg.

Jesus came to show God's love.

PICTURE. "Madonna of the Arbor," Magnon-Bouveret.

SCRIPTURE. Luke 2: 8-20.

RIDDLE. The lame man.

PICTURE. "Four Friends and a Lame Man," Giesen.

SONG. "Tell Me the Stories of Jesus."¹

We thank God for his love by:

1. *Doing our work well.*

RIDDLE. Joseph.

PICTURE. "Joseph's Errand," Wuenher.

VERSE. "Whatsoever thy hand findeth to do, do it with thy might."

SONG. "Our Work."¹

2. *Being kind to guests.*

RIDDLE. Martha.

PICTURE. "The Bethany Home," Siemadski.

VERSE. "The Golden Rule."

SONG. "One Lovely Rule."²

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3. By obeying laws and rules.

PICTURE. "Keeping Safety Laws," Nichols.

SONG. "Stop, Look, Listen,"² dramatized with "Stop" and "Go" signs.

IV. How We Have Worked

Tour around church building (a report).

Feeding-tree for birds (some snapshots or drawings).

Correspondence with child in India (a letter read).

Dramatization of Daniel (story played to conclude program).

Other Program Organizations

If a program of this type, organized around a few of the basic understandings of the year's work, seems too long and involved, there are more simple ways of planning for the day. Materials and activities might be grouped around such themes as what we have learned about God, what we have learned about Jesus, about the Bible, about world friends. Or, more simply still, the program might be a series of favorite songs, verses, stories, and pictures. Another type of program might preserve the unit idea with materials selected from each unit.

Children Conduct Program

Whatever the type of program, let us be sure that it remains the children's

program. The boys and girls should assume much of the responsibility. The group should decide what is to be said and how the program is to be carried out. The teacher may write down the suggestions and give them to the speakers who should learn them at home during the week. As is so often done in the public school sharing programs, a child chairman may be chosen.

And now, it is Promotion Sunday. The children have been showing their visitors the exhibit of work. The piano begins to play quiet music. All take their seats. The chairman, in his place at the front, opens the program. The brief worship service follows. The speakers with necessary materials in their hands come forward to occupy the row of chairs up front facing the young congregation and visiting friends. This arrangement is a time-saver. In their turns the speakers tell about the pictures, ask the riddles, describe the work activities. They help lead the songs and Scripture passages. About ten to twelve children are needed in the program outlined above. The others share in the dramatizations, singing, and Bible verses.

The promotion is truly a program of the children, *by* the children, and *for* the children, but *shared* with parents and friends.

¹ *Worship and Conduct Songs*, Shields.

² *Song and Play for Children*, Conant and Danielson.

Worship Suggestions for September

By HAZEL M. DAVIES

"And the Child Grew"

SEPTEMBER is a time when various "growing-up-steps" are being taken in schools and church schools. The small newcomer in the primary department may be bewildered with the many new changes and experiences with which he must cope, and he must be helped to feel he is a welcome and integral part of the new environment. The older ones, also important in their new role, need to recognize their special responsibility for acquainting these new friends with the routine of the department. The graduates, with perhaps the biggest sense of importance, and who are taking the biggest "growing-up-steps," must be helped to feel that they have passed an important milestone, that in going to a new department their role is to be one of co-operation. All the children need to realize that the "growing-up-step" they are taking is one of the many to come; that each step in turn helps to make finer boys and girls who are each one trying to be more nearly like the boy Jesus who "grew in wisdom, and in stature, and in favor with God and man."

Using the thought, "And the Child grew," as the basic theme for the month, one particular phase of growing may be stressed each Sunday.

Another special project might be the making of small booklets with a picture of the boy Jesus on the cover together with the verse, "And the Child grew," the inner pages to contain printed copies of the department's own particular welcome song, Bible response-verses, songs used in the more formal worship services, a departmental prayer. These could be given to the incoming children as a welcoming gesture.

Have a poster semiprepared for use this month in connection with our conversations on the "growing-up-steps." At the top will be written the words, "And the Child grew" at either side should be placed small pictures of the baby Jesus. As the various phases of the verse are discussed, illustrative pictures may be pasted on in a vertical center panel. On the Sundays to follow, pictures of today's children growing in a like manner may be pasted on at either side of this center panel.

FIRST SUNDAY

(The teacher will have ready the poster and pictures as suggested.)

CALL TO WORSHIP. "For the Beauty of the Earth."

CONVERSATION. "We have sung our song to God, our Father, thanking him for the beautiful earth. Shall we sing another, thanking him especially for this beautiful land of ours where we may live in happiness and grow in learning?"

SONG. "America the Beautiful."

CONVERSATION. "This is an especially happy time for boys and girls. It is a time you are all taking a 'growing-up-step.' You are going into higher grades in school and in church school. You will be learning to know and to do things that were too hard for you last year because you were too small. It's as if we were each one climbing a ladder. Each year we grow just big enough so that by the end of the year we can climb one step higher on that ladder, and then we begin learning more so that we may go up another step next year. Today, we are each of us going up that one step. The big boys and girls are taking an extra big one, for they are leaving us to go on to the Junior Department where it will be a little bit harder for them. Do you know why?" (Learning many new and harder things.) "One hard thing they must learn will be to 'co-operate,' to do things with the other junior boys and girls so that they will be glad that these new children have come to be with them. The boys and girls who are left will have a big responsibility. Can you tell me what it is?" (Making new children welcome.) "Perhaps you can tell me some of the things we can do to make them know we are glad to have them." (Suggestions to include above-mentioned booklet.)

SONG. "Learn Well One Lovely Rule," *Song and Play for Children*.

CONVERSATION. "The baby Jesus grew just as you children are growing." (Pictures and poster.) "Can you tell me some of the ways in which he grew? This is what our Bible tells us:"

BIBLE VERSE. Luke 2:52.

SONG. "Jesus, Our Teacher and Master," *Worship and Conduct Songs*.

CONVERSATION. "Today, when we are taking this special 'growing-up-step,' we are going to light a special candle for each boy and girl who is graduating to the junior department. As each one holds his lighted candle, we will say together the verse from our Bible telling us how the Child grew . . ."

PRAYER. "Let us bow our heads and ask God to help us, each one, to grow in favor with God and man."

"May the love of God show in all you do and say in the coming days."

SECOND SUNDAY

CALL TO WORSHIP. "Parsifal Quarters," *As Children Worship*, by Jeanette Perkins.

RESPONSE. Oh sing unto the Lord a new song. (Ps. 98:1a.)

SPECIAL MUSIC. "The Norfolk Chimes," *As Children Worship*, J. E. Perkins. (As instrumental music or sung by children's choir or adult.)

SCRIPTURE. Psalm 95 (Moffatt).

QUIET MUSIC BEFORE PRAYER. "For the Beauty of the Earth."

PRAYER. Thanking God for beautiful things. (The prayer beginning "We thank thee God for eyes to see," on page 69 of *As Children Worship*, may be used.)

SONG. If new children have come into the group be sure to use the welcome song and other familiar ones in your booklet.

CONVERSATION. "As we sang our songs this morning, they told me something special about God. What did they tell you?" (Talk about God as Creator of all things, bringing out the sense of power.) "If God is powerful and can do these great things, do you suppose he is powerful enough to help us to do hard things? Last year when you were a whole year younger and smaller, there were many things you could not do because they were too hard for you, but you can do them now. Can you tell me what some of them were? Today you've taken a step up your own special ladder because you learned to do these hard things all last year. Are you going to stop now and stand still on the ladder? What are you going to do?" (Try to do more hard things so that next year the next step can be taken.) "I want to tell you a story about a little boy who had something hard to do."

STORY. "The Hill." (From *The Golden Windows* by Laura E. Richards.)

CONVERSATION. "Doing these hard things will help us to grow just as the boy Jesus did." (Have picture illustrating as suggested for poster.)

PRAYER. Dear God, I like to think of Jesus who was once a child like me. Help me in all my work and play to grow more like him. Amen.

THIRD SUNDAY

CALL TO WORSHIP. "Parsifal Quarters."

LISTENING MUSIC. "Norfolk Chimes" (may be sung by children's choir).

SONG. "Enter into His Gates."

BIBLE PASSAGE. Luke 2:40-52.

CONVERSATION. Discuss the "steps" illustrated by this story, that of obedience and self-control. Would Jesus rather have stayed in the Temple? Why did he come with his parents? If some children had asked you to play with them after

school and Mother had said to come straight home, what should you do? Some of the "growing-up-steps" we must climb this year: doing that which is right, learning self-control, even though we may want to do something else.

POEM.

"A friend of Jesus is ever true,
Is brave and strong, hard tasks to do,
Keeps Jesus' rules, shares generously,
May we the friends of Jesus be."

From *Jesus and His Friends*,
by Nan Heflin.

CLOSING PRAYER SONG. "Jesus, Friend of Little Children."

FOURTH SUNDAY

LISTENING MUSIC. "O Master, Let Me Walk with Thee."

LEADER. "The Lord is in his holy temple, let all the earth keep silence before him."

PRAYER.

SONG. "Norfolk Chimes."

CONVERSATION. Talk about little children doing things without social consciousness. Sing alone, causing lack of harmony. Play alone, lack of sharing. As they grow bigger, they learn of the pleasure that comes from sharing, the beauty of sound from singing together, the happier homes from helping each other, happier church school by doing things "together." This is called "co-operation," another learning step.

STORY. "The Quails." *Ethics for Children*, by Cabot.

BIBLE VERSE. "Behold how good and how pleasant it is for brethren to dwell together in unity."

CONVERSATION. About poster pictures, "Growing in favor with God and Man."

PRAYER. Individual prayers of children asking for help in learning how best to live and play together.

FIFTH SUNDAY

LISTENING MUSIC. "This Is My Father's World."

SCRIPTURE. Psalm 95.

SONG. "Norfolk Chimes."

CONVERSATION. About our friends. Who are some of the friends who teach us more of God? What do they teach?

STORY. "A Surprise for Three Boys." *Primary Worship Guide*, Perkins.

SONG. Third verse of Norfolk Chimes:

"Praise Him for friends who help us know
Wonders of God the world may show,
Praise God for friends."

PRAYER. Dear Father, we are glad to be growing as the boy Jesus grew. Help us that we, too, may grow in wisdom and in stature; that we may grow in favor with thee; that we may learn better how to show love to one another.

September Worship Services for Juniors

By LOUISE S. LINDER

SEPTEMBER is a time of adjustment for our junior boys and girls. Back from their vacations, they are renewing acquaintances after the summer, and perhaps making new friends in school. In the church school changes are taking place, too. Some will leave the Junior Department for the intermediate, while a new group from the Primary Department come to join us. For all these reasons "Friends" has been chosen for the theme for the month.

Two worship periods are given to the thought of friends in other lands or in other parts of our country to whom we send missionaries. Both the first and third-year groups have had missionary stories during the summer months, and this seems a good time to bring that thought into the worship services. It is highly recommended that you send to The Department of Missionary Education for the "Migrant Packet" (price, twenty-five cents) for use during these periods. It contains pictures, a map, and four stories for juniors (as well as some for primaries). You may find that two weeks is not sufficient for this material and that you wish to spend more time with it. The fall should be an interesting time to consider migrant people.

Why not encourage the children to bring magazine pictures of friendly people to be put into a scrapbook and sent to a migrant camp or to some mission field at the end of the month? This work may be done by those who come early. Scripture verses, poems (original and copied), and stories may be added to the Sundays go by. Be sure to have some material ready the first Sunday for them to start work with.

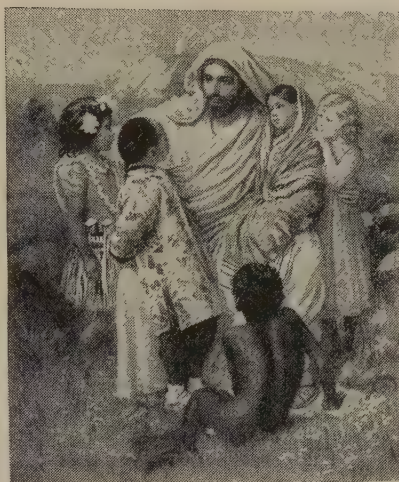
It is suggested that a prayer litany be built up during the first four Sundays, adding new thoughts each week, and then using it as part of the service of welcome on the last Sunday. The lines given in the services are meant to be only suggestive of what may be done. Let the children build their own out of the discussions, so that it is truly their prayer, expressing their thoughts concerning friends to God.

The hymns may be found in *Junior Hymns and Songs*, Judson Edition. In some cases alternate hymns are suggested (*). These are excellent and may be found in our new junior hymnal, *Hymns for Junior Worship*.

I. Gratitude for Friends

PRELUDE TO WORSHIP. "Worship the Lord in the beauty of holiness."

CALL TO WORSHIP.



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THE HOPE OF THE WORLD—Copping

Leader. "Ye are my friends, if ye do the things which I command you."—John 15: 14.

Group.

"Oh come, let us worship and bow down; Let us kneel before the Lord our Maker."—Ps. 95: 6.

HYMN. "Safely through Another Week."

DISCUSSION OF FRIENDS. The juniors may tell stories of friends met during the summer, bringing out some qualities that make for fine friendship. Recall stories of famous friends, such as Stanley and Livingstone; Ruth and Naomi; Ford, Firestone, and Edison; David and Jonathan.

SCRIPTURE. After recalling the story of David and Jonathan in 1 Samuel, read 2 Samuel 9: 1-11, telling how David remembered his promise.

PRAYER. By leader.

RESPONSE. "Hear Our Prayer."

BEGINNING OF LITANY. Let there be free discussion of what should be included.

"For all our friends with whom we work and play,
And for the good times we have with them;
We thank thee now, O God, our Father."

OFFERING AND RESPONSE. "Our Gifts."

2. Friends Whom We Do Not See

PRELUDE TO WORSHIP. "Sharing."
CALL TO WORSHIP. Same as first Sunday.

HYMN. "In Christ There Is No East or West" or "God Loves His Children Everywhere."*

SCRIPTURE. Mark 13: 10; Luke 9: 2; Luke 13: 29; Acts 10: 34-35.

DISCUSSION, bringing out the thought of friendship for other peoples including discussion of migrant people and story from packet, or review of story of Good Samaritan and its missionary implication, or review of stories of other lands by first- and third-year classes.

CONTINUATION OF LITANY.

"For all these friends we have not seen;
And for pictures and stories that tell of them;

We thank thee now, O God, our Father."

PRAYER, using litany and response.

HYMN. "Sharing." To be learned and used the last Sunday. Bring out the thought that sharing is a part of true friendship.

OFFERING AND RESPONSE.

3. Friends Whom We Do Not See

PRELUDE TO WORSHIP. "Teach Us, Lord."

CALL TO WORSHIP. (See first Sunday.)

SCRIPTURE. Same as last week, as much to be recalled from memory as possible.

DISCUSSION continued from last week.

Discussion and story of migrant workers continued, or

More review stories from missionary lessons, or

A study of Copping's picture, "The Hope of the World." Bring out the intense interest of the children in what Jesus is saying, and the affection between the children which is shown by their position around the Master.

CONTINUATION OF BUILDING OF LITANY.

"That we may help these friends
That all may know of Jesus and his love;

Help us now, O God, our Father."

PRAYER, using litany and response.

HYMN. "Sharing."

OFFERING AND RESPONSE.

4. Making New Friends

PRELUDE TO WORSHIP. "I Would Be True."

CALL TO WORSHIP. (See first Sunday.)

HYMN. "I Would Be True."

SCRIPTURE. John 15: 12-15.

DISCUSSION based on this Scripture, recalling some of Jesus' commands, and telling how one who obeyed these commands would make a good friend. Read Proverbs 17: 17, and discuss how we show love for our friends.

HYMN. "Dare To Be Brave."*

CONCLUSION OF LITANY.

"That we may be good friends to one another
And love at all times as he said to do;
Help us now, O God, our Father."

PRAYER, using litany and response.

OFFERING AND RESPONSE.

(Note: The superintendent of the intermediate department might like to come in to say a few words to the ones who will graduate, making them feel that they will be welcome in the new department the following Sunday.)

5. Welcoming New Friends

This service is planned to welcome the new children from the Primary Department. If promotion does not take place in your school until the following Sunday, this day might well be spent in planning a service of welcome with the children, letting them suggest ways of making the new children feel at home.

PRELUDE TO WORSHIP. "How Strong and Sweet My Father's Care" or other music used in the Primary Department.

CALL TO WORSHIP. Same as first Sunday.

HYMN. "Tell Me the Stories of Jesus."

PRAYER. Litany by juniors with response.

TALK by superintendent and perhaps by several children (prepared in advance) welcoming the new children; telling them what we like about our department and how we try to work together and be friends.

HYMN. "Sharing."

DISCUSSION. Give time for the primary children to ask questions, being sure that they know how to use their hymn-books, how the offering is taken, and the like.

OFFERING AND RESPONSE.

HYMN, chosen by new children.

GUIDING BEGINNERS

(Concluded from page 25)

Do we hear a teacher say, "Things are not as important as ideas. I am concerned with teaching the Bible, not with collecting pictures, toys, and other things."

Granted that ideas are more important than things, we are faced with the fact that a little child's ideas are generally connected with things, and many things are needed to help a child to interpret the teachings of the Bible. "Even a child is known by his doings," and his doings are concerned largely with things. If he is to learn to share, he must have something to share. If he is to learn to appreciate God's creations, he must have some of them to see or hear or touch.

Recall and Promotion

September is the time for recalling some of the important experiences of the past year, and in the case of the older children, there may be references to certain happenings that reach farther back into the two-year cycle.

This recall must not be confused with a wrong type of getting ready for promotion. The question, "How much should my children know before they are promoted?" should have no place in a church school. It is true that knowledge is an important factor in the religious education of children. What they know influences what they do. But, unless it does result in right conduct, knowledge is useless.

As you plan for Promotion Day, you will be apt to find that the children who are entering the first grade in the public schools this autumn will form the group to be promoted to the Primary Department the last of September. And while the mastery of materials is not in any way required, these children can be helped to understand that they will enjoy the Primary Department even more if they know some of the stories and songs that have been used in the Beginner Department. They can share these materials with their new friends and some of them will be among the ones that primary children like to use over and over again.

The beginner teacher can do much to help her older children to want to be promoted. We say this because, occasionally, we find a teacher who is unwise enough to encourage her children to want to remain with her rather than to go to an unknown teacher. To keep telling the children how much she will miss them and how sad she will be when they leave her does not help the children to make ready for this next step. It is her duty to prepare them to advance.

In sharp contrast to this is the wise teacher who, several weeks beforehand, helps her children to picture the happy times they are to have in their new department. And, in a further effort to insure a happy relationship with their new teacher, she invites this friend to come to the Beginner Department for a little visit on the Sunday before the children are to be placed in her care. Thus the way is paved for a happy new year of church school experience in Christian living.

The BAPTIST CHURCH SCHOOL ADVANCE is on its way. Children's workers will want to have an active part in this important movement. The articles on pages 19 and 23, as well as those in the general section, are full of suggestions.

A STRAIGHT LOOK AT ATTENDANCE

(Concluded from page 19)

6. Find out which children constitute the responsible group showing maximum attendance.

7. Find out if members of the Boosters' Class could taxi some children to Sunday school in special cases where transportation was necessary.

8. Look into the matter of more effective cards to use in reminding children of various matters.

9. Have an immediate follow-up of absence on the part of any child of the maximum attendance group, by Sunday afternoon or Monday. Telephone if possible. Otherwise send a friendly card or note.

10. Find out something about middle-bracket class, those around 50 per cent in attendance—a sort of case-history of each child. Ask other children so far as it is not prying. Secure help from pastor, district callers and especially one church caller who is very sympathetic in her approach. She might become official caller for the department.

11. Investigate birthday and other cards.

12. If birthday cards are sent, they should contain personal messages. Check up on how many children are actually present on their birthday Sunday. Why?

13. Ask the pastor to urge parents to stress regular and faithful attendance, with emphasis on what the work of the department can mean to the child's development.

14. Have an honor roll sometimes. Not any rewards for attendance, but something which will help the children to see that being present makes learning possible, that being absent prevents it. Emphasis on having taken part in each Sunday's learning rather than on mere bodily presence.

15. Establish some contact with parents, both as teachers and as a department at work.

We welcomed our hostess' cup of tea and delicious cake at that point. We were talked out.

We planned to meet a week later, with graph paper, the attendance cards, our rolls and any ideas we might manage to pick up in the meantime. We would make that attendance picture first, and then pick out several points on which to start work. We went home fairly well satisfied. We had been taking a straight look at our attendance problem and already it did not look as hopeless as it had looked before.

(To be continued. The next article in the series will analyze attendance figures in an effort to discover the causes of absences.)

Depend on Us¹

By BLANCHE HOKE

The New Unit

The juniors have just finished thinking about people upon whom we depend. It may never have occurred to them, however, that other people depend on them. This unit should help them to realize ways in which they can be dependable, and to think of dependability as a quality of a Christian.

Certain qualities have been chosen for emphasis during the unit. These are: honesty, promptness, helpfulness, and cheerfulness. They are not the only ones we might discuss. A number of others will occur to you at once: courtesy, thoughtfulness, using our abilities, co-operation, sharing, friendliness. Where a change in emphasis will prove more helpful with your group, plan with the junior leader so that these additional thoughts are included.

Thinking and Doing

Just thinking about being dependable will not prove sufficient. Juniors need help in actually doing the thing that is right. So opportunities should be planned for them to prove themselves dependable, as well as to talk about it. What these opportunities are will depend upon your own group, for they should be the kind of acts that are called for frequently in the everyday life of your boys and girls.

Desired Outcomes

A statement of desired outcomes will show the necessity for doing as well as thinking in the group. We shall try to help the juniors to develop:

1. Habits of friendliness, courtesy, co-operation, and sharing.
2. Respect for the opinions, rights, personality, and property of others.
3. Readiness to assume their share of responsibility for the well-being of the group.
4. Increased ability to recognize the necessity of work for value received.

Ways of Working

The programs for the meetings include several activities. These are described in the story-paper *Juniors*. You will need copies of the September issues.

Session 1. September 8

DEPEND ON US TO BE HONEST

As You Plan

Read the material here and in *Juniors* for September 1. Notice that part of the preparation for this session is to have

the juniors interview adults about two questions. In this way various answers to the questions ("What does it mean to be an honest person?" and "What does it mean to be a dependable person?") will be ready to contribute to the thinking. Suggestions for getting this under way are given in the paragraphs for the junior leader's preparation. You will want to make sure that these assignments are made far enough in advance for the juniors to see the people. It might also be well for you to talk with each junior, helping him to plan whom he will see and making sure he knows which question he is to ask. Help each one to decide just how he will note down the answer so that he can report it quite accurately.

Session Outline

HYMN. "Growing Like Jesus."

DISCUSSION. Recalling from previous unit people upon whom we depend; thinking about how people depend on us. Juniors report what adults have said about what is meant by a dependable person. Accuracy of their reports leads to thinking about having people depend on us to be honest.

THINKING ABOUT A LIST. Given in "Materials for Your Meeting." Also, report from juniors who asked grownups what is meant by an honest person. Designed to help juniors to realize that honesty is important at all times.

STORY. "What Does God Wish?" and discussion.

STORY. "When Company Was Coming," and discussion.

In these two stories, as with many things that juniors do, promptness is a part of being dependable. Paul undoubtedly would not have starved had Epaphroditus failed to be prompt, but he would have gone that much longer without the help and the reminder of friends that were on the way. The same thing is true about the return errand—promptness is not always a matter of meeting an emergency, but it gets wise things done more quickly.

CONVERSATION. Led by adult sponsor. You might start by suggesting that you will read some verses or passages from the Bible, and see if the juniors can guess what they have to do with the subject of honesty. You may read Leviticus 19:11 (being honest in word and also in acts); Leviticus 19:35-36 (being honest in weights and measures); Job 34:4 (choosing what is right and

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good); Psalm 119:29a (keeping away from falsehood); Philippians 4:8 (thinking about true and worth-while things). These will suggest a number of ways of being honest, which may be listed; other ways may be added. The discussion should help the juniors to draw together what is probably scattered thinking about honesty, leading them to a better conception of the ways in which honesty shows itself. In closing you may read Hebrews 13:18, and offer a prayer for help in being people who can be depended on to be honest.

PLANNING ACTIVITIES. The suggestion here is that two committees work on separate activities. If you feel it is better, all the juniors could work on the same activity; or one activity could be engaged in as the juniors arrive, and another by the whole group in the part of the meeting that calls for committee work.

Session 2. September 15

DEPEND ON US TO BE PROMPT

As You Plan

You will want to be prepared, this week, for the fact that promptness may not be a virtue much practiced in the homes of some of the juniors. In such a case, the discussion will need skillful guidance so that no personal criticism arises, but the juniors see the real value of promptness if we are to be dependable persons.

See *Juniors* for September 8. Notice that the two stories to be told this week are about Bible people. They tell of a person who was asked to be bearer of a gift, and later to carry a message. Both are things juniors may be asked to do in everyday living.

Session Outline

WORSHIP.

WORK ON ACTIVITIES. Be alert for any real need for your help, at the same time giving the juniors all the responsibility they are able to carry. Think over the planning done last week, and be ready with any suggestions that will stimulate their thinking. Could you bring any helpful books of stories, especially to the committee working on a frieze?

DISCUSSION. Recall of discussion last week about honesty, and thinking of what other qualities are needed. This may be led by the junior leader, but you should be ready to help if it seems wise.

REPORT. "What Is the Best Meaning for Promptness?" with discussion.

DISCUSSION. "Why Is Promptness Important?"

STORIES. "We'll Send Epaphroditus," and "The Messenger Returns."

DISCUSSION. Times when juniors may or may not be prompt, and the difference promptness makes in those instances. The junior leader's attention is called especially to this discussion, with the suggestion that he think about it carefully and call on you for help if needed.

SPECIAL ACTIVITIES. Again you will want to be alert for any help that is needed from you, without taking over too much of the planning and responsibility.

Session 3. September 22

DEPEND ON US TO BE HELPFUL

As You Plan

Have you been watching for opportunities for your juniors to be depended on for promptness and for helpfulness? Have you noticed whether they were prompt and helpful and honest when situations came that involved such qualities, and they were not directly under the guidance of an adult?

See *Juniors* for September 22. Your particular responsibility this week will be to sum up the unit so far, helping the juniors to see as a whole their discussions, and the progress of their activities. In addition, you will want to help them to think of definite ways of being helpful—ways which your boys and girls really may practice.

Session Outline

WORSHIP.

STORY. "Dorcas Serves Jesus."

OTHER STORIES AND DISCUSSION. "Whom Shall We Ask?" and "The Play." These help the juniors to think about readiness to help, and willingness to help in ways that will not attract attention.

FURTHER DISCUSSION. Other times when juniors can be helpful; what difference it makes whether or not people can depend on us to be helpful.

SUMMING UP. "We have been thinking for three weeks now about what it means to be dependable people. Before that we had thought about the many people upon whom we depend each day, and so it seemed as though we too ought to be people upon whom others can depend. We have talked about some of the things for which people ought to be able to depend on us. We said that they ought to be able to depend on juniors to be honest in what they say and what they do. We have said that people ought to be able to depend on juniors to be prompt, and to be helpful." Include in this summing up any special points your boys and girls have made. Then refer to the activities (the frieze and play) and what they show about dependable people. Summarize the progress on these activities so far.

PLANNING AHEAD. Seeing what needs

to be done or talked about before the end of the unit, and making plans to get this done.

PLANNING A WORSHIP SERVICE. To be used next week.

SPECIAL ACTIVITIES. Each committee may need to plan to make sure it will get its work done by next week.

Session 4. September 29

DEPEND ON US TO BE CHEERFUL

As You Plan

This is the last week of the unit, and as always at the end of a unit you will want to help the juniors to sum up their thinking throughout the past three weeks. Notice the various parts of the session that should be specially helpful—the report on the frieze and the giving of the play, both of which have continued during the unit; the drawing up of a code of conduct under your leadership.

In addition we have this week the topic, "Depend on Us To Be Cheerful." Of course no junior sets out deliberately to be cheerful. On the other hand, there is advantage in their thinking about the need for doing things cheerfully and willingly, as part of being dependable.

Session Outline

SPECIAL ACTIVITIES.

WORSHIP. Planned last week.

REPORT ON FRIEZE. Given by the committee that worked on it, or chosen members of that committee.

PLAY. Given by the committee that wrote and planned it.

SOME STORIES TO MAKE UP. The endings given to these stories will show to some extent how far the juniors' thinking about dependability has gone.

MAKING A CODE OF CONDUCT. "We have thought about a number of ways in which we can show ourselves dependable. Sometimes it helps if we write down a code of action, or a list of ways in which we want to be sure to act. For example, we might start by saying, 'I will try to live so that people can depend on me to —' (write this on a blackboard). What is one thing we might add?" If the juniors have not drawn up such a code before, you may need to suggest "be helpful" and write this on the board beneath the first line. You may ask, "What are some ways in which we said we wanted to prove we could be depended on to be helpful?" Then help the juniors to think of other additions to the list, in each case writing the general phrase down, helping them to think of it in terms of specific acts. The items that have been especially emphasized, in addition to helpfulness, are honesty and punctuality. The juniors may think of other items. The code need not be long.

The juniors may either copy the code at this time, or plan to do it at the end of the session, so that each will have a copy to take home.

DISCUSSION. Led by the junior leader, about doing things cheerfully as a part of being dependable.

STORY. "Cheerful Prisoners."

BIBLE READING. Psalms 4: 7a; 31: 7a.

PRAYER. For help in living so that people will know that they can depend on us.

THE NURSERY CLASS

(Concluded from page 24)

Marilyn said her baby brother couldn't even sit up and they found a picture that looked like her baby brother. The teacher asked if they would like to thank God for babies and after she expressed a simple prayer, Marilyn said, "Thank you, God, for baby David." They had the finger play again and clapped their hands while they sang "Happy Time."

What Happened the Fifth Sunday

The picture of the "Triumphal Entry," loaned by the pastor for this occasion, was hung low upon the wall, and "Going to Church" from the picture set was on the rail. The mothers who had promised flowers had not forgotten and as the children arrived they were invited to help arrange them in vases. As they worked with the flowers and looked at the pictures they talked about making the church look beautiful and one large bouquet was fixed up to take into the "big church." When all was ready they talked about the visit and planned how they would walk very quietly, step, step, step, and put the flowers up in front where all the people who came to church later could enjoy them.

When they returned to their room they listened to the story, "Some Children Go to Church with Jesus," while they looked at the picture of "The Triumphal Entry." They talked about the picture and of how the children loved Jesus and then bowed their heads and told God they were glad for their Friend Jesus. They sang the song, "Pretty Flowers We Bring to Church." They wanted to play going to church and as they walked around the room to the chairs which they had arranged for the "church," sang

"Come and walk and walk this way,
Go to church with me today."

Mary asked for the story once more and after that they chose the songs they liked to sing. As they were joyously singing their favorite, "We have a happy time, a happy time all day, We have a happy time at our church today," the parents began to arrive and it was time to go home.

Young People's Leader

Building Up Attendance

IN A JUNIOR HIGH DEPARTMENT

WE specialize in the wholly impossible, doing what nobody ever could do" was the spirit of a principal and his group of Junior High teachers as they faced their department situation. Difficulties had been accumulating for several years: attendance had been dropping off, parents were complaining that they had to force their children to go to church school, and boys and girls were saying, "Aw, what's the use—it's the same old stuff." In the face of such facts the leaders began to build.

"The groundwork for all of our activity this year must be the development of a spirit of 'togetherness,'" said the principal as they began their plans for the year. "Junior High people need understanding from their leaders. It's up to you to show a personal interest in every member of your class. 'How's your dog?' or 'Did you finally get your English composition completed?'—such questions reveal your awareness of an individual's interests and problems. As principal I must acquaint myself with the home and the school interests of these young people. I must come to know each one by name and do everything in my power to make them feel that they are important to the department."

"But I think we should go one step farther," commented one of the teachers. "Surely we must provide opportunities for these young people to have experiences of fellowship with one another. Happy social times at their church home will do a great deal toward building a spirit of 'togetherness.'" The group reacted, too, that this spirit rested upon their own sense of companionship with the Master. A growing fellowship with Him develops a deeper understanding of people and a more joyous and contagious friendliness.

Junior Highs at Work

So we set to work to build this intangible but important spirit of Christian fellowship. We organized a Junior High Council made up of one representative from each class. Monthly meetings were held with the principal, and this group assumed definite responsibility for planning and carrying out all



H. Armstrong Roberts

By BETTINA GILBERT

department activities. They planned the "Fellowship Night" for each month; they edited a department paper, "The Junior High Observer," which contained original poems, editorials, class news items and attendance recognition; they made suggestions for improving the department program and they initiated all service projects.

A sense of unity among the classes grew out of the "Fellowship Nights" planned by the council. We became better acquainted as we ate and played together. We met for a supper which the teachers and the pupils prepared together. The program after supper included reports and stories of West End Community House, motion pictures and discussions on conditions in those areas of cities where the underprivileged people lived. The group also listened to reports of personal contacts with some of the young people of the community center through correspondence and the sending of gifts at Christmas. An hour of carefully planned games provided the activity and the fellowship that Junior

High groups always enjoy. Thus we combined our missionary education and social programs with gratifying results.

Soon the Junior High people wanted to share their fellowship. Classes and the council were alert to the needs of others in the church and the neighborhood. In addition to the usual service projects at Christmas and Easter, the department decided that some lonely people in the parish needed their continued, friendly interest. So the group divided into "Cheerio Teams" of ten or twelve boys and girls. These teams went into the homes of "shut-ins" every Sunday afternoon, having made arrangements by correspondence for such visits. The delight of the older people, the friendly courtesy of the young people as they presented their programs of Scripture, prayer and hymns provided another experience of Christian fellowship.

One Sunday each month the worship program for the department was planned and conducted by the council or by some class. Every phase of the department's activities was planned carefully. Increasingly the young people began to take pride in their department. "Believe me, Mom, we are doing things down at church this year," said one boy. Only the year before this boy had been an I-hate-Sunday-school person. The department had become important to these Junior High people because it had become *their* department. These boys and girls were learning to live by living as they worked in our department, school and community.

Important to Parents

"Every teacher in every home" became our rallying cry in September as each teacher made a friendly visit to the homes of his pupils. He took with him an outline of the study courses to be offered that year, explained the requirements of the work and told of department activities such as the choir and the "Fellowship Night." The teacher left in each home a written greeting and invitation from the pastor. Parents were invited to attend worship with their children.

These visits were followed by friendly letters which went into the homes each quarter, reporting the attendance of the

WORKING A PROJECT



Harold M. Lambert

DIOGENES SAID: "THE FOUNDATION OF EVERY STATE IS THE EDUCATION OF ITS YOUTH"

pupil, the quality of work he did and the degree of his co-operation. The teachers made this a friendly greeting, but the reports evidenced a conscientious attempt to measure the Christian growth of the pupil as indicated by his attitude in the department.

The year's program included two important gatherings for parents. A "Parents' Night" in January when parents and pupils co-operated in producing a radio program ended most happily. While the young people watched motion pictures downstairs the parents had an interesting and profitable discussion on adolescent psychology led by an authority in this field.

In April a department "Open House" was held on Sunday morning with parents as guests while each class presented the course it had studied during the year. The intelligent interest and co-operation of the parents throughout the year made possible more regular attendance of the pupils and helped in the achievement of department standards.

Study Courses—So What!

"There isn't a spark of enthusiasm or interest in what I am trying to teach"—"They just sit and listen—I can't get them to do a bit of homework"—"Is there anything we can do about it?" We decided we could do a lot about it, so we went to work. The principal met with the first-year teachers, then with the second-year and later with the third-year teachers to review carefully the course materials with each group. Defi-

nite activities were planned, various ways of preparing notebooks were suggested, standards of achievement were set up and helpful books were given to each teacher for background reading and source materials. These conferences proved their value and were held at the beginning of each quarter. As the teachers met with their pupils on the first few Sundays of the quarter they were prepared to give them a bird's-eye view of the course and to plan the activities of the year in the light of the theme of their lessons. Some very original notebook work grew out of such planning.

While these efforts exacted a heavy toll of time and strength, the leaders had the satisfaction of seeing a steady growth of interest on the part of the pupils. The lessons studied by the various groups took on an added significance; somehow all began to feel a definite relation between the teachings of the Bible and their daily life and its problems. Because they had seen the entire scope of the church school courses, the pupils attacked each unit with greater intelligence. The leaders felt a special satisfaction in the growth of attendance, accompanied by promptness and regularity. Since the increase appeared to be based on genuine interest in the program and the church school, these leaders believe that they can hold the ground they have gained.

■

It is for service you are here; not for a throne.—THOMAS À KEMPIS.

WOULD you like to make larger use of the "learning by doing" idea with your class or other group, Miss Junior High Teacher, Mr. Senior High Teacher, Mrs. Young People's Counselor? There are various ways of doing so.

Sometimes an enterprise of this kind is, in itself, a course. A class of junior high pupils undertook to study how their church raised and spent its money. For this project they used as a "text" the church itself—its officers, its records, its reports. These they consulted, interviewed, studied. It took several months with discussion in class on Sunday and interviews, research, and tabulation during the week. But, as a result, the class placed before the church an interesting and original exhibit, a poster chart showing how the church dollar was spent. A piece of coal with the accompanying label, "Fuel—\$800," was self-explanatory; an electric light bulb with the label, "Lighting—\$242," needed no further interpretation; and many other visual aids completed the chart.

A class of senior high girls had a most thrilling time in preparing a storybook of famous women for use in a home missionary school reading period. Mission study, Bible study and examination of good biographies, the writing-up of the stories in a clear form; the experiences of a half-dozen unforeseen but spiritually enriching subprojects during the year (in the way of friendship and service to Negroes, a most impressive commissioning service for a personal representative in home missionary work for whose support they had raised money)—all these made for a rich learning experience the girls will long remember.

A young people's society undertook a series of discussions on Christian recreation. They included in their plans a "hobby exhibit" as a climax, and in this they co-operated with a number of their friends.

There is another way to use creative activities with young people. That is to enrich regular courses or series of topic discussions with various supplementary enterprises—dramas, pupil-planned worship services, missionary and service projects, letters, petitions and interviews with significant persons, and other experiences of the kind we have been describing. A class of high school boys, after discussing child labor, were led by the insistence of one boy to send their Congressman a letter protesting against a proposed unsocial law. The Congressman's appreciative reply brought a thrill that they long remembered.

"8-1-8"

American Youth Mobilizing For CHRIST

By SIDNEY WATERBURY POWELL

YOUTH movements function in every part of Europe. In Germany young men and women are marching. In the Red Square in Moscow, Russian youth shout, "We are changing the world!" The only movement of American youth, however, seems to be up and down the streets of the cities in search of jobs that do not exist. The kingdom of God offers the only effective antidote to communism and to the other isms of Europe. If some leader could make clear to our young people the ideals of the Kingdom, it might well form the basis of an American youth movement.

About a year ago, Dr. Norman W. Cox, then of Huntington, W. Va., brought to our attention a stirring among his young people that may hold promise of arousing youth to its opportunity.

In Huntington a week of meetings was wholly directed by young people. They called it "Eight Great Days."

A young seminary student was the teacher. Not long before, Dr. Cox had challenged him to give his life to Christian service. His habits and attitudes at that time were far from what the task required. There was no attempt to tone down the demands of Christ, but he met the challenge and became a leader of Christian youth. Being young, his enthusiasm was keen, he was not burdened with the organization and the committee service that engross those who have gained positions of prominence in the church. Another student was secured to lead the song services. Others were engaged to head up the visitation of various age groups and to conduct meetings in schools and colleges.

At the writer's request this young minister related his experiences to the pastors' Evangelistic Conference, held last fall at Bethel Institute, St. Paul, under the auspices of The American Baptist Home Mission Society. He told the same story from the pulpit of the First Baptist Church, St. Paul, and after the service some fifty young people met the student at a home. At that time they were scarcely ready to commit themselves to a youth effort along the suggested lines, for it was all rather new and startling to them. However, a few months later the same young minister was invited to conduct our Youth Week.

The youth organizations of the church assumed full responsibility for the entire

program. They directed the publicity, writing the newspaper articles and the advertising matter, and composed the letters sent to the church members. In them they made it clear that "Eight Great Days," while a project of youth, makes a contribution to persons of all ages. They planned informal meetings in our colleges and other educational institutions. One of the young men sold to the radio stations the idea of youth broadcasts during the week. He arranged programs and wrote the continuity material for the broadcasts.

Four youth groups, including a young men's Bible class, college and high school B. Y. P. U.'s, and the Young People's Department of the Sunday school, co-operated in the movement. They compiled a prospect list of more than a hundred young people whom they desired to see won for Christ and the church. The pastor conducted a class for several weeks on "Enlisting for Christ," in which he discussed methods of work and the objections young people make to becoming Christians.

The advertising bore the challenging lead, "Christian Youth Presents Christ in EIGHT GREAT DAYS, sponsored by the united youth organizations of the First Baptist Church."

We were uncertain about opening the main auditorium of the church for these services, but our fears proved to be unfounded. The older people become deeply impressed when the tables are turned and youngsters try to win them, as well as those of their own age, to the Christian life. Adults will come in large numbers and will glory in the serious, spiritual life of their boys and girls.

The most outstanding contribution of our "Eight Great Days" lay in the permanent values accruing from the effort. An excellent youth chorus of fifty voices, directed by one of our own young men, enlisted many who would not have cared particularly for any other phase of the movement. The young people gladly devoted long hours to preparation. They were heard over one of the radio stations and received many responses of appreciation of their production. The chorus specialized in the better religious music, rather than the cheaper type of evangelistic songs.

The most enheartening result, however, was the changed attitude of the young



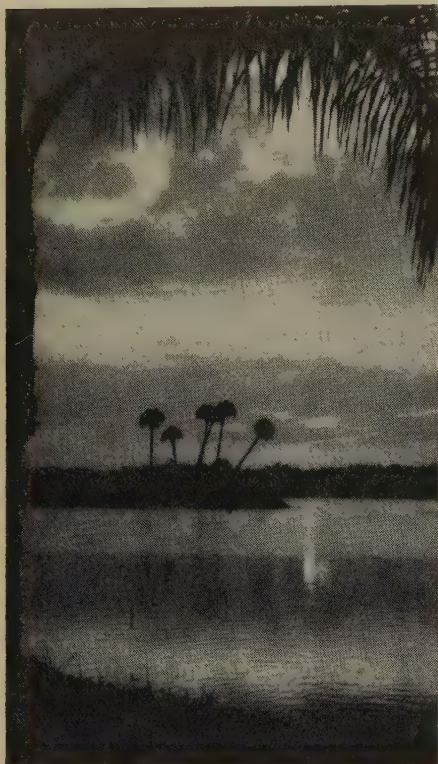
Harold M. Lambert

IN THE OLDEN DAYS THE SPLENDOR OF JEHOVAH WAS DISPLAYED IN THE RITUAL OF THE TEMPLE WORSHIP. EVEN TODAY THE TRUE WORSHIPER FINDS IN THE HOUSE OF THE LORD THE BEST PLACE FOR OFFERING HIS PRAYERS

people themselves. They delivered a sense of mission and began to feel that winning their fellows to Christ is a normal function of Christian youth, and a thrilling experience withal. At a fireside gathering near the close of the meetings they discussed their sentiments. Those who had won others were radiant; and they were normal college and high school people, not the mock-pious or fanatical sort. They had learned that Christian youth possess a cause and they have power to change life.

"Dates" came to have new significance. After the services, hamburger stands, soda dispensaries and restaurants became recruiting stations where groups of boys and girls talked over the advantages of being Christian. May I take you to a noon luncheon that I attended? Among those present were the youthful evangelist, the pastor, three young men members of the church and two non-members. In the atmosphere of happiness and enthusiasm, there was much good-natured banter. Presently, however, the talk turned upon the services of youth week, and testimony seemed perfectly natural. It was not strained or studied.

One of the non-members asked, "Well, (Please turn to next page)"



Hugo H. Schroder

EVENING THOUGHTS

By Edward Bagby Pollard

As twilight settles o'er the earth
And birds are winging toward the
nest,
Lord, give us each a tranquil heart
And grant us strength-restoring rest.

Fit us for the days that lie ahead
And fill our lives with love divine;
Make us to walk in light and peace
And bend our wayward souls to
Thine.

"8-1-8"

(Concluded from page 35)

what does the Baptist church stand for, anyway?" There followed a thoughtful discussion of his question. "That all sounds reasonable," he said at the conclusion of the conversation. "I haven't responded to the invitation in the meetings, but I expect to before the week is over. I'm sort of waiting until I can bring some other fellows with me."

No one had asked him to make such a decision. He simply expressed a desire that had been implanted within him in this informal relaxed conference about spiritual things.

A number of such social-spiritual gatherings yielded fruitful results. One young woman whose religious life had practically ebbed away accepted her sister's invitation to lunch with her and two young men. The stranger found the new

friends to be pleasant, interesting companions. The boys proved to be two prominent Baptist leaders, and the talk eventually turned upon the church. As a result this girl attended the meeting with her sister the next evening.

When she met the pastor, she said, "My, what a church! I'll admit Evelyn has something in her life since she has been coming here. The church seems to have something. People who do not know you greet you with such sweet smiles." I am sure it will not be long now before she joins that church.

The danger of "Eight Great Days" comes on the ninth day. "Something mysterious has moved among us this week," said a college man, "and it has been wonderful." But beware of the ebb tide; that is the bane of special efforts.

Our church met the situation and solved it. "Why not follow 'Eight Great Days,'" asked one leader, "with one great year ending in Eight Greater Days?" So the federated youth agencies of the church planned One Great Year.

The organization built for "Eight Great Days" was modified somewhat, but put into permanent form for One Great Year. The youth choir offered to sing every other Sunday evening at the church service, and one such service each month was set apart as Youth Night. The young people plan and lead these services and an outside youth speaker, or the pastor, speaks on some subject of especial interest to young people. The young men will have charge of the ushering each Sunday evening. Plans are being made for regular broadcasts of the choir over a local station.

In order to conserve the spirit of Youth Week we insisted that all B. Y. P. U. programs be vital, well planned in advance. We urged that the subjects and the materials used be spiritual and practical, conducive to Christian decision and spiritual growth.

The genius of One Great Year, however, lies in the winning of others to Christ and the church and orienting them in the Christian way of living. Radiant spiritual personalities furnish the central motivating power for this. Contagious spiritual happiness will constitute the magnetic force. Every young person must be bent upon the transformation of lives. He will be always on the lookout for people he may influence for Christ. The propelling power of the movement must be a sense of mission.

The responsibility list of one hundred young people for whom we worked in "Eight Great Days" is being further built up. Church youth keep the roll constantly up to date and at the same time persistently work upon it. From it they are making individual prayer lists.

The pastor's class in Enlisting for

Christ is being continued as a clinic of methods, a conference upon the objections to church membership raised by young people, and for supplying inspiration for further effort. Informal luncheons, suppers, campus conversations and such extra gatherings will be held where groups may talk with unchurched youth about the discoveries they have made in Christ. We feel that these occasional, informal group gatherings aid more in winning youth than does any other part of the program. Young people who would be reluctant to approach their fellows alone may in these gatherings engage in life-changing teamwork.

At the heart of the whole movement there functions an inner circle of those whose spiritual attainments have been greatest, who most believe in prayer and who may be depended upon to generate power to move all the multiplied machinery. This group should not be too large. Yet at the same time, it should constantly grow as one young person after another catches the divine spark. Probably in time it may be divided on the basis of age, sex, or some other natural demarkation that may appear. The sense of mission, like Christianity, is caught rather than taught. Youth follows the fashion of the crowd. Their torches are lighted from those whose light burns warm and luminously. If youth can capture their fellows for Christ in Eight Great Days, as we have seen them doing, they can continue to change lives and change the world in a transforming movement. They follow the path trod by the young man Jesus and his youthful followers.

Eight Great Days in our church, during which the adults have come to realize that young people will respond if challenged, in which they have seen that youth is capable of winning others to the Christian way, has revived their faith in the future of the church. One Great Year will bring them further surprises. Our State Baptist Young People's Union has already adopted our plan of 8-1-8, or Eight Great Days followed by One Great Year, leading to Eight Greater Days. Here is a cause for Christian youth, the possible basis of an American youth movement.

EXPECT RESULTS

We have a right to expect results from our teaching. Each class experience will become ever so much more effective if some provision is made for action and for carrying over into the everyday life. Just what form that will take cannot be suggested because of the large variety of teaching situations. However, every effort should be made to lead pupils to determine to be "doers of the word and not hearers only."—EDITH L. GILLET.

Why a Young People's Society?

By IRENE LYONS

WHY a Young People's Society at all?" I asked a group during a conference on Young People's Society problems. My question seemed to paralyze the others into silent confusion. I got blank looks, but no answers.

To stimulate their thinking, I proposed the answers to this question: "As a member of a young people's society, what do I expect it to contribute to me as a young person?" My statements have been summarized as follows:

Basically, I expect the organization to be different from all other civic or school organizations to which I belong. That primary difference should lie in its purpose to provide for me opportunities to have a vital religious experience that these other organizations are not prepared to give.

1. The organization should furnish me with information, inspiration, stimulation, and motivation for real Christian living. For example, there should develop within me a growing conviction that Christianity is practical for everyday life. Through the organization, I should gain an understanding of the meaning and the effective use of prayer. I desire to acquire a growing appreciation of my Bible and its vast resources for aiding me in personal growth and in interpreting to me Jesus, the Way of Life. From my growing knowledge and experience I should feel a burning desire to share my Christian life with others, and from the organization I should gain an understanding of how I might do it adequately.

2. I expect this youth organization to furnish me with opportunities for developing skills in Christian living. Under the workshop idea, I could participate in the organization's activities. For example, desire to develop my potential leadership ability. One of the most conspicuous ways for doing this would be helping to plan and prepare for meetings, programs and then participate in them. I should learn how to find, organize and use information on topics that would be of interest and vital concern to the total group. This experience would help me gain confidence when standing before a group. It would likewise enable me to learn how to think logically and express my thoughts clearly and effectively before others, thereby helping me to gain poise.

3. I ought to translate into daily living the things I am learning. Service should be a natural outgrowth of this program. I should like to co-operate with the group in discovering and meeting needs within

my church and community. Also, I wish to know how best to apply a philosophy of service in my choice of a vocation.

4. I believe I am justified in hoping that this church youth group would afford me frequent occasions for fellowship with like-minded youth. Such experiences would give me moral support since I know that other young people endeavor to live the Christian life also. Normally the cultivation of close friendships would result from this wholesome fellowship. Likewise, the society could be expected to provide opportunities for clean and wholesome recreation with those who enjoy fun at its best.

5. I expect the youth organization to direct me in exploring, understanding, and participating in the total program of the church, of which my youth organization is only one functioning part. I need to see the values of worshiping with other believers in the church worship services. I desire to feel that I am participating in a great movement for bettering the world, a movement that began with Jesus Christ. I should find burning within my soul the assurance that my church is an instrument through which the kingdom of God is being promoted and made meaningful and dynamic. As a member of that church, I must feel that I as an individual must help see that this is done.

6. I need to sense the fact that the work of my church and its responsibility for the Kingdom task does not end with its own local fellowship, but that its outreach must extend to the community, the nation and the world through its missionary program. I wish to be informed about the local needs

and the world mission needs to which my church must minister. Moreover, I should recognize that my stewardship to God includes the giving of myself and my substance to meet both local and world needs.

7. To further my knowledge and usefulness, my society should acquaint me with the denominational organization. Then I can understand how my church may work through it to the best advantage in promoting the Kingdom enterprise.

In conclusion, I believe that to answer properly the question "Why a Young People's Society?" we must think through the purpose and the plan of our youth organization to see whether or not it is ministering to these needs of its individual members. To the extent that we rethink our local youth work and plan for reaching such high aims, we may expect it to become vital, effective and far-reaching in both personal and social areas of living.

NEXT MONTH

In response to popular demand, the B.Y.P.U. topics are being moved into larger quarters. *Topic*, a new *Reader's Digest* size quarterly offers a triple amount of material for each meeting. It contains two sets of topics from which the high school and the older young people's societies may select their material. The publication sells for the low sum of ten cents a copy. Topics for the Junior High groups will appear in *Teens*, the weekly story-paper. BAPTIST LEADER will carry additional helps for the leaders.



Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

CHOOSE YOUR FRIENDS¹

By R. Alfred Hassler

Scripture: Ephesians 4: 25-32; Proverbs 18: 24

(The first of a series of four topics on love and marriage. The series should be presented so that the topics will form a continuous unit, with one leading into the next and the discussions achieving definite conclusions.)

Love at First Sight

"I took one look at you," runs a song popular a few years ago, "and then my heart stood still."

Naturally, no one wishes to doubt the veracity of the song writer. Certainly there have been cases of "love at first sight," as described in magazines, books, movies, and plays. Contrary to the impression these mediums sometimes convey, however, most "twosomes" do not develop that way.

Most couples come to love each other gradually. Usually they are friends for a long while before they become sweethearts. They meet, often, through the good offices of some mutual friend. They are introduced at a party they both attend, or in high school or college, or in church, or in some similar gathering of a group who associate with each other.

That means something important to young people who are coming to the age of courtship and marriage. Statistics show that the vast majority of us find our wives and husbands in the social groups in which we move. Obviously, then, it is important for us to think about that social group.

"Meet the Gang!"

You've heard that expression many times; probably you've used it often yourself in introducing someone new to the group who are your friends. "Meet the gang!"

Stop to think for a while how that "gang" came into existence. Here are a few boys and girls, perhaps six or ten or twenty, with whom you "pal around" steadily. Maybe you know several hundred boys and girls altogether, but these are your own close associates. If you're not already "going steady" with some fellow or girl, it is quite possible that your future mate will come out of this crowd. The two of you will

have met under the auspices of this group, and to a great extent you will be held together by the same things that hold it together.

What are these things? What interests or traits of character seem to be common to most of your close friends? Which of the following explanations applies to your "crowd"?

1. Most of us are members of the same church or approximately the same religious beliefs and are held together by our interest in such things.

2. My group consists of the most popular persons in school.

3. The crowd I spend most of my time with enjoys a lot of good times. Most of them drink a little, and they like to spend their evenings at taverns and road houses. We're sophisticated.

4. My friends come mostly from a hobby group.

What other reasons are there for holding your group together?

Now look at the characteristics you have checked. Do they represent the sort of ideal you have in mind for a wife or a husband?

Is It Your Crowd?

Many times we find ourselves part of a crowd to which we don't really belong. Perhaps it's that self-styled sophisticated bunch we mentioned above. Or any other group in which we feel vaguely uncomfortable. That often happens. Sometimes it happens because the leader of the group is someone we admire very much—the captain of the football team, or the president of the class, or the heroine of the school play.

If that is the case with you, better give it some serious thought. It's *your* life, you know, and it's your life-partner you will be picking out one of these days. You start out with two strikes on you right at the start if your own group of friends does not contain the kind of person you have in mind for that life-partner.

Ask yourself some questions about this crowd of yours. How many of the things you enjoy doing do most of them enjoy, too? And how many of the things you enjoy must you do alone, because they have no appeal for your friends?

For instance, does your crowd feel bored stiff with the symphonies you like? When you've read a good book, can you discuss it with them, or do you find

that their reading is confined to cheap adventure magazines and the funnies? How many of these friends are in this meeting tonight? How many of them have a deep conviction of their relation to Christ? The world is facing as grave problems as have ever confronted it; do you think that the members of this group will contribute much to their solution?

One more question: Are you, honestly now, proud of your friends? Think of the older person whom you most admire. Would he or she feel completely at home with your friends? Would you take pride in introducing them?

The friendships you make now are important to your whole future life. If from among them you find a life-partner, they become even more important. Choose your friends with care. Find them among those who have tastes and interests similar to yours, and among those who are of similar religious beliefs, and you will have helped to eliminate problems that have wrecked many lives. For out of the friendships of youth come the homes and the families of tomorrow.

HINTS FOR A GOOD MEETING

It is impossible to give in this short space sufficient material to cover this topic adequately. The leader's purpose should be to introduce the subject with the preceding material, and then to open the meeting to frank discussion. He will find that the members of the society are very much interested in this subject and have some definite opinions that they will wish to air. The following questions will stimulate discussion:

1. To what extent is it possible for a young person to choose his friends?

2. Who should have the final decision as to your friends: You or your parents?

3. Is it wise for a young person to "play around" with a group of "fast" boys and girls for a few years, so long as he plans to marry an entirely different sort of person? Would there be any danger in such a program, so far as finding a husband or wife is concerned?

4. Do you know what Jesus said about friends? (See John 15: 13-15.)

Announce that next week's topic will be "Youth Goes a-Courting." Ask each of the members to prepare a list of qualities that he or she would like to see in a future wife or husband.

¹ Senior C. E. topic for September 8.

YOUTH GOES A-COURTING¹

By R. Alfred Hassler

Scripture: Proverbs 3: 1-7

(The second in a series of four topics
love and marriage.)

Courting is a word that was used more than a couple of generations ago, but the period it describes is just as important now as it ever was. Our grandfathers and grandmothers went "a-courting," our fathers and mothers were "keeping company," and our friends of today "go steady." They all mean the same thing: the time when two young people find themselves attracted to each other and experience the delight of learning gradually to know and love each other better. However, there are problems connected with this period that change somewhat with the times—these are what we shall discuss this evening.

Falling in Love

Falling in love is an emotional experience, thrilling and beautiful. As such, it must be left in great measure to the emotions; it cannot be turned on and off as water can. Nevertheless, careful thinking beforehand about the kind of qualities we hope to find in a sweetheart will help to avoid the kind of mistakes that prove to be so painful.

Unquestionably, one of the first qualities we should look for is a deep religious experience. Not necessarily complete agreement in every detail, but an abiding faith in Jesus Christ and a firm intention to live a life that would have His approval. A young person who deliberately begins "going steady" with one who holds widely differing views on religion, even if with the intention of changing those views, is playing with heartbreak.

A sense of humor is an invaluable quality, and has been the means of saving many a marriage that seemed headed for the rocks. Neatness, courtesy, good health, industriousness, thrift—all these qualities will help in building a full life together.

Do You Like Your Sweetheart?

Probably it sounds a little foolish to ask whether you *like* the person you *love*. But to endure, love must be founded on a genuine liking and respect for the other person. Often what appears to be love is only a brief infatuation with the physical or other surface attractions of an individual, and has no basis for long life together. The period of courtship provides the opportunity to find out these things.

The wise couple will not make their

courtship too short. A marriage may last fifty years; one year is not too long a time to spend finding out the sort of person with whom you plan to spend that half-century.

Moreover, the boy and the girl who do not attempt to spend all their "dates" in the same manner will have a better chance of enduring happiness. Go with your best girl or your boy friend to parties, to the homes of friends, to church services and social gatherings, to school affairs. Stay home together once in a while. Introduce the one you love to your old friends and your parents; see how well they get along together.

Spend some of your time sharing your interests. Discover how many things you can enjoy together. Go to free concerts, to museums, to libraries, to parks, on hikes. Play games together, read together. Build a sense of companionship that is founded on more than physical attraction and your period of "going steady" will provide a wonderful opportunity for preparing for marriage.

When the Wallet Is Slim

Many boys and young men feel unnecessarily embarrassed because they cannot afford to give their girls valuable presents and take them to expensive amusements. In the days before the depression the idea grew that a boy showed his regard for a girl by spending a great deal of money on her. This is not true any longer. In these days of unemployment and small salaries, the girl who really loves a young man will not permit him to be unduly extravagant in gratifying her wishes. As good times may be had at the cost of only a few cents as when money is poured out like water. Moreover, if the engaged couple discipline themselves to recreation that is inexpensive, they will avoid the disappointments of drastic economy in that field after marriage.

When boy and girl are both working, or both going to school, many girls insist upon sharing the cost of the good times together. This is a situation that must be worked out in individual cases; some young men think nothing of it, others feel too embarrassed at the idea to have a good time. The one principle that ought to be the rule of all young couples and of young people generally is not to allow money to interfere with mutual good times.

How about Petting?

Magazines, movies, books, and daily conversation have made "petting" a common word. It is not enough to say merely that petting is wrong; young people want to know *why* it is wrong and what is wrong about it.

Marriage is one of the most sacred institutions in our human life. God

ordained it and made it possible for men and women to love each other, in order that the race might be continued and preserved. The emotion of love, strongest of all emotions, has for its ultimate purpose the creation of a home and of a family. Along with this, the gratification of love through marriage enriches and expands the personalities of both the individuals concerned.

However, when two individuals try to enjoy the pleasures of this emotion outside of the institution that is sanctioned by both God and society, they are risking the forfeiture of the later happiness that should be their due. Inevitably, there must be a cheapening of what should be a beautiful relationship.

Moreover, this emotion of love is a powerful one. Once it has been set in motion, it is sometimes impossible to control. Then may follow tragedy that darkens many lives.

Promiscuous petting, of course, is worst of all. Boys and girls who have such relations cheapen themselves in their own eyes and in the eyes of others, however unwilling they are to admit it. When the opportunity comes then for the relation of marriage, they discover that their sharper perceptions have been dulled, and they cannot fully appreciate the new relationship.

Especially difficult, of course, is the situation of the two who, because of economic reasons, cannot afford to marry for a long while. Here the temptation is great, yet those who stand fast will reap dividends of satisfaction later on. In the final analysis, it is oftentimes more advisable to make almost any sacrifice in order to marry, even if both husband and wife must work and live "with the in-laws," than attempt to find happiness where it does not exist.

HINTS FOR A GOOD MEETING

If the members of the society have prepared the lists of qualities they would like to see in the persons they marry, it will be interesting to list these on the blackboard, under "Boys" and "Girls," seeing how many duplications you put down. If such lists have not been prepared, an interesting discussion can be started by making a list now. Other questions follow:

Should a girl pay half the expenses on a date? Is "going steady" the same as being engaged? If not, what's the difference? At what age should a girl be allowed to have "dates"? A boy? What rules do you think should govern boys and girls in their decision about petting?

Announce that next week's subject is "When young people marry." It might be interesting for the young people to spend the week thinking about the things that they believe would make a home successful.

WHEN YOUNG PEOPLE MARRY¹

By R. Alfred Hassler

Scripture: Ephesians 5: 25-33

(The third in a series of four topics on love and marriage. If it is possible, the group would do well to secure as a guest speaker for tonight a recognized authority on marital counseling. This will permit the final evening to be used for general discussion.)

"From This Time Forth . . ."

One out of every six marriages in this country ends in the divorce court. Despite popular opinion, these unfortunates are not all frivolous individuals who give up their marriage at the first hint of trouble or boredom. Many of them come out of the divorce court deeply hurt, and the marriage that promised so well leaves only a story of a shattered home and broken lives.

Why should one-sixth of the country's marriages fail to endure? Why should many others, that never reach the stage of divorce, nevertheless fall far short of the ideal of blissful companionship? Let us consider some reasons:

1. *Marry in haste.* And repent at leisure, says the old adage. There is much truth in this. Many states now have laws that insist on three-day intervals between the application for a license and the actual wedding ceremony. Still, many young people, caught up by the glamour of an elopement, drive into a neighboring state to escape that law. Then, after the ceremony is performed, they discover that they have made a mistake. They are not suited to each other, by temperament, background, or tastes. The future offers them two alternatives: divorce, or a married life that never gets more than halfway to success. Take your time. Learn to know the person you plan to marry. Be sure that you two are suited before you do what you cannot undo.

2. *The rosy haze.* Many young people go into marriage without an adequate idea of what it involves. Their only preparation for it has been the lurid, but unreal, stories in cheap magazines. They do not realize the many adjustments of personality that will have to be made during and after the honeymoon, the necessity for housekeeping, for keeping a budget and staying within the budget. They expect all married life to be a long, rosy haze, and they are unwilling to make the best of things when circumstances compel them to come down to earth.

3. *Selfishness.* Marriage is a partnership, a sharing of possessions and of ex-

periences. It is the blending of two personalities into one. Necessarily, there must be compromises. When Mary wants to go out of an evening and John would prefer to stay home, they have to compromise. When Mary would like to go to the seashore for vacation, but John has his heart set on the mountains, there must be compromise. And in a thousand other little differences of opinion or desire that arise almost daily, there must be compromise. If either partner in this venture is selfish and refuses to make concessions gracefully and lovingly, quarrels will develop and the marriage will go on the rocks.

4. *Chip on the shoulder.* Some young people go into marriage with the false idea that they must at all costs preserve their own personality. As a result they are always on the alert to combat any apparent attempt of the other partner to "dominate." Such an attitude inevitably will lead to dissension. Each must recognize that the other is a human being, subject to the whims and the moods and the tempers of humans. Sometimes the most even-tempered husband has a trying day at the office and comes home irritable, or the most good-humored wife is shoved and crowded on a day's shopping trip and returns home cranky. This is the time when the other partner must submerge his own rights and good-naturedly defer to the one who is feeling upset. Even with the most disgruntled person, it still takes two to make a quarrel. A sense of humor and balance should be cultivated by every married person.

Before the Wedding

The period before the wedding is a busy one. All sorts of exciting things have to be done: getting the license, arranging for the ceremony, preparing the invitations, and so on. Both bride and groom should spend some time either in a class on marital relations or reading some authoritative book on the subject. (Write to the Christian Education Department, 1701 Chestnut Street, Philadelphia, Pa., for a list of available material.)

Some states now require a medical examination and certificate before issuing a marriage license. Even where such a law is not in force, both bride and groom voluntarily should undergo such an examination. Where there is the presence of disease, it should be eradicated before the wedding; otherwise, it may be passed on to the children with tragic results.

There should be a frank discussion of finances, and an understanding of how much can be afforded for rent and for living expenses. Authorities differ as to the minimum income for marriage, with many agreeing on \$1,500 as an annual

income. Yet thousands of couples have married and raised a family on less money than that. The important thing is that both parties face the prospects frankly beforehand. If delaying the wedding for six months or a year will make possible a larger "nest egg," then delay is advisable. Many young people today also face the dilemma of "living with the family" or remaining single. Marriage should be a time of starting a new home. Moving into an already established home makes the difficulties immeasurably greater, but with tact and patience on both sides it can be done. Certainly a part of a home with sympathetic parents is preferable to a long, agonizing wait with all its drain on nerves and temper.

Finally, the wedding ought to be conducted under Christian auspices. This is one of the most sacred events of life. The beautiful, patient spirit of Christ will do much to start the newlyweds on the path of happiness through kindness and service.

HINTS FOR A GOOD MEETING

The type of discussion this evening ought to depend on the membership of your group. If the young people are quite young, still several years from marriage, the discussion obviously will take different lines than with a group in their late teens and early twenties. Get a blackboard and have the members list the qualities they think important under the two headings: "A Good Wife" and "A Good Husband." If you are near a local public library, or if your church has a complete library, secure and display copies of available books on the subject of marriage. Choose from the following the questions that seem most suitable to your members:

How long should a couple be engaged before marriage? How much should their income be before they marry? Should a wife continue working after marriage if the husband's income is less than \$25 a week? If it is more?

If, after buying your furniture, you had only \$200 left, which of the following would you do, and why? (a) Have a "big wedding"; (b) go on an extensive honeymoon; or (c) put the money in the bank.

What would you advise in the following situation: Mary, a Protestant girl, is deeply in love with George, a Catholic boy. Both are regular attendants at their own churches. The parents of both are opposed to their marriage, but Mary and George are confident they can work things out.

Announce that next week's topic is "Another Christian Home." Ask the members to bring lists of the things they believe are necessary to the establishment of a successful home.

¹ Senior C. E. topic for September 22.

ANOTHER CHRISTIAN HOME¹

By R. Alfred Hassler

Scripture: Ephesians 4:1-7

(The last in a series of four topics on love and marriage. This one will discuss the problems involved in setting up the new home.)

"Home Is Where the Heart Is"

After the wedding and the honeymoon are over, the young married couple set about establishing their new home. This is one of the happiest experiences of life, the beginning of a new home and a new family. Of course, it will be a Christian home, dedicated to the cause of Christ and with a time set apart for regular quiet times with God.

This new home is like nothing either of the newlyweds ever has lived in before. Whether it is a big house or a cottage, or a one-room apartment with kitchenette, it is *their own*! The girl who never enjoyed any form of housework in her mother's house suddenly becomes an immaculate housekeeper and spends hours poring over cookbooks in the search for new and tasty dishes. The boy who always has groaned over the necessity of cutting the grass, now spends all Saturday afternoon nursing along some feeble flowers in the tiny patch of ground that is "her" back yard.

This is a time, moreover, of ever deeper discovery of the riches of personality in the other member of the home. No matter how intimate and sympathetic has been the courtship, there are many new and delightful facets of personality whose discovery adds to the growing happiness of both husband and wife.

On the other hand, other discoveries can make life less pleasant if they are not handled properly. Little things these are, for the most part, yet more marriages fail because of the little things than because of the big tragedies. Mary discovers that John likes to go without shaving when he has a holiday, and that he looks terrible when he doesn't shave. John feels irritated over Mary's desire to listen to a daily radio program that bores him stiff. Mary is hurt because John would like to spend one evening with "the boys," bowling or playing basketball. And so on. Little things, but unless each partner looks at them sensibly and with humor, they may cause those little arguments and "spats" that mar the even temper of married life.

And don't make the mistake of believing that "fights are natural" in the home.

They are no more natural than a boil. They indicate that something is amiss in the bloodstream of this relationship. Moreover, each "fight" makes the next one easier. We all have seen homes in which the husband and the wife are constantly bickering and nagging, and we all know how unpleasant such a home can be.

Right here is another place where the Christian spirit of tolerance and consideration helps make things easier. Determine before your wedding that with God's help you will establish a home that will be a shining example of what Christian love can be.

Money—Help or Hindrance?

To most young married couples of these days the problems of income and outgo bulk large. Incomes often are small, while desires, whetted by the skillful temptations of modern advertising, are big. To this situation the man and the wife must bring their best thinking and strength of will.

There are several fine books and pamphlets on the subject of budgets. One of these should be obtained and studied, and a budget laid out that sets aside a proportionate share for rent, food, clothing, insurance, recreation, and so on. After two or three months minor revisions will have to be made, but the couple should agree to adhere as rigidly as possible to the general setup of the budget. The home that has a weekly income of \$25 and an outgo of \$24 has a thousand per cent better chance of happiness than that in which the figures are reversed.

Moreover, the wise couple will arrange frankly at the beginning of their life together exactly how the money shall be handled. If the husband cares for the bulk of the expenditures, leaving only the household purchases to be made by the wife, he should be considerate of her feelings and arrange for a regular "allowance," rather than compelling her to ask for money before each purchase. In all things marriage must be a voluntary sharing of joint possessions if it is to hope for success.

One more word about finances: Do not allow "things" to determine your happiness. If contentment depends upon having all the conveniences and the luxuries that all the neighbors own, then the chances are that the new family will go into debt in order to purchase those things. And there are few annoyances that so grate on the nerves and arouse irritableness as the constant worrying about the next date when "the payments come due." The couple who can restrain their desires until they have saved the money to pay for their realization outright will eliminate a great deal of worry.

God in the Home

The real Christian home is the truest human example of the kingdom of God. Its kindness, its thoughtfulness, its clean good times are a blessing to all who enter it. As children come, the habits of worship that have been established in the new home will instill the spirit of reverence and Christlikeness in them.

Many newly married couples recognize the dependence of their happiness on God's presence in their home to such an extent that they have a formal dedication of the home just before they move in. Prepared services for such occasions are available in printed form.

The regular habits of personal devotions should be carried over into married life, where the joining of the two before the daily altar often increases the sense of satisfaction to each. For family devotions a booklet of daily readings, such as *The Secret Place*, is most helpful.

Reference was made earlier to the preparation of a budget. Provision should be made here for God's share of the family income. A good plan is to set aside the agreed amount at the beginning of each month. One family does that, putting into a little box at the beginning of each month just as much as they feel they can afford for the work of the kingdom of God. This box they call God's Treasury. Once the money has been set aside, they can consider all the appeals that come to them on the basis of the merit of the appeal, and contribute accordingly out of God's Treasury. The money no longer is theirs, but God's; they are merely the "trustees" for it.

The home that is built upon a sincere faith in God and a determination to live in a truly Christian manner assuredly will be a beautiful home, no matter what trials may come to it.

QUESTIONS FOR DISCUSSION

1. What do you think is the biggest reason for the many divorces that occur? What are the worst effects of divorce? Is a Christian ever justified in getting a divorce? (See Deut. 24:1-4; Matt. 5:31-32.)

2. Check the following in the order of what you think is their importance to the happiness of a new home: (a) a radio, (b) an automobile, (c) a house or an apartment, (d) an automatic refrigerator. Do you think it is ever wise for a newly married couple to buy on the installment plan? If so, what kinds of articles?

3. Do you believe that home devotions should be for the whole family or should be personal? Why? What proportion of the income would you think ought to be set aside as "God's Treasury"? (Deut. 12:5-6; Luke 18:10-14; 21:1-4.)

¹ Senior C. E. topic for September 29, originally entitled "Christians Are Different."

WHY BE HARD-BOILED?¹

By Elisabeth Yarosh

Scripture: Exodus 20:7; 1 Peter 3:8-12;
Galatians 5:22-25

What Does It Mean To Be Hard-Boiled?

Mark Twain, speaking to some fellow-workers on the Mississippi River, said, "You know, boys, once I had great presence of mind. It was at a fire. An old man leaned out of a fourth-story window calling for help. The ladders weren't long enough. Everybody stood around and looked up, but nobody did anything—that is, nobody but me. I had presence of mind. I called for a rope. When it was brought, I threw one end of it up to the old man, and told him to tie it around his waist. He did so, and I pulled him down."

This illustrates the meaning of hard-boiled: building up to an awful letdown. But unhappily, it isn't always so funny. In fact, like false-front houses in poverty-stricken towns, it is rather pathetic. At first glance one sees what is apparently a well-kept dwelling. But if you approach it from behind, you see all the glaring defects. A broken-down shack forlornly greets your startled eyes. Being hard-boiled means putting on a front that isn't true, trying to trick people into thinking we are something we are not. There are many devices employed in doing this, and we all can recognize them: swearing is one, boasting another, acting "tough" and "he-mannish," drinking, smoking excessively, priding one's self on physical prowess. They vary to fit the situation, just as chameleons change color, but they are all the same unlovely animal—they are camouflages, false fronts.

Why Are Some People Hard-Boiled?

Why in the world do people put up false fronts? There are a number of reasons, and all of them are rooted in the psychological explanation of compensation, which sounds impressive, but is simply this: When a person has a feeling of inferiority due to some defect in either body or mind, his natural tendency is to make up for that defect in some way.

Sometimes people overcompensate. Demosthenes is a classic example. He had a serious defect in speech—he stuttered. Yet by dint of extraordinary persistence, he became one of the greatest orators of all time. Many of the world's geniuses have been produced in this way.

But those of us with less talent choose other ways of compensating. We may fail to attract attention because we have

performed no heroic exploit, so we try to attract it by swearing. Probably we lack comrades and friends, yet we crave the feeling of "belonging," so we try to win respect and admiration by bragging about our athletic ability. Or we may have been impressed by some movie actor or actress who is generally considered to "have what it takes." We feel dissatisfied with ourselves and our "dull" lives, and want to put some zip and glamour into them, so we imitate that actor or actress, and generally do a shabby job of it. It may be that we are afraid of being called "slacker" or "sissy" because we really do have cold feet about trying some stunt, so we cover up our cold feet with a bullying swagger or a boast. These are our inferior ways of compensating. But there is another way. Since we do want to make up our defects, let us use the method Demosthenes used: overcoming the defect, not merely covering it up. Moreover, until we do overcome it, let us remember that refinement and good manners will help to excuse the fault.

The Drawbacks of Being Hard-Boiled

False fronts always involve drawbacks. First, there is the danger of collapse. Our bluff might be called.

Second, it doesn't get us anywhere. The kind of prestige we command by being hard-boiled is, by its very nature, superficial. Look at the really great men and women in any field—none of them were hard-boiled. All showed grit, persistence, courage, yet all of them were cultured and gentlemanly. The alternatives to being hard-boiled are not being either soft-boiled or raw. We have that advantage over eggs.

Third, we miss too much by being hard-boiled. Life has so much to give us—humor, friendship, beauty, the thrill of adventure and knowledge—and none of these can pierce a tough hide. To get the best out of, and give the most to life, we must cultivate sensitive spirits. There is a difference between "sissiness" and sensitivity. Christ was extremely sensitive to the beauty of the world, to the suffering of mankind, to the real needs of men, but no one could call him a sissy. Examine his majestic courage at the trial before Pilate, his undaunted bravery in the shadow of the cross.

Fourth, hard-boiled people are so unhappy. It is a terrific strain to maintain a perpetual pretense. Hard-boiled persons may give the appearance of being carefree and gay, but they have a dissatisfaction with self and the world in general that cannot be overcome. We all want friends who will love us for ourselves, not for what we pretend to be. If we realize our deficiencies, we never can get over the empty feeling deep down within us. No swear-word vocabu-

lary, no boast, no swagger can disguise us to ourselves. We never can lose sight of the shack behind the false front. So why not pull down the false front and put up a real building, with solid foundations? The Scripture passage speaks of "long-suffering, gentleness, goodness, faith, meekness, temperance." Let these qualities be our foundation!

True and False Courage in the World Today

The importance of distinguishing between true and false courage cannot be stressed too much in this topic. These days in which we are living demand not only clean hands and pure hearts, but clear heads as well. Before we condemn anyone or anything, we must apply the test of Christian standards. The reason we should refrain from taking the name of the Lord in vain is not that it merely sounds in poor taste, but that, tested by Christian standards, it violates the law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." By like reasoning, we should avoid bullying because it violates the rule, "As ye would that men should do to you, do ye also to them." Every action, every decision of our lives should be examined in the light of Christian ethics before we call it right or wrong, good or bad, brave or cowardly.

Is the courage of one's convictions a courage that demands a bold front—a hard exterior? How did Christ display his courage?

As believers in Christ—which means that we believe in the workability of his way of love—what kind of courage should we have when confronted with big problems? How can we develop such courage?

HINTS FOR A GOOD MEETING

Allow two weeks for preparation. Use as speakers the most masculine members of your group. This topic should not in any way be allowed to become effeminate. Invite discussion after the topic has been presented. Informal seating arrangement will help and so will the questions at the close of the last paragraph in the preceding section.

A Suggested Order of Service

HYMN. "I Would Be True."

SCRIPTURE. Exodus 20:7; 1 Peter 3:8-12; Galatians 5:22-25.

HYMN. "Faith of Our Fathers."

OFFERING.

TOPIC. "Why Be Hard-Boiled?"

DISCUSSION.

HYMN. "To the Knights in the Days of Old."

BENEDICTION.

¹ Intermediate C. E. topic for September 8.

CAN YOU TAKE IT?¹

By Phyllis M. Graham

Scripture: Deuteronomy 31:6; 1 Corinthians 16:13; Ephesians 6:10-13

Life Is Real

When we were younger we had a favorite kind of story—the hero would go forth to meet dragons (to overcome difficulties) and he always returned victorious. Sometimes the hero wore armor and carried a sword. Sometimes he needed no weapons at all, but he always stood for the right. Somehow we knew that he would come home triumphant just because of that.

In real life the dragons and the difficulties come without our seeking them, though often it is hard to think of them in such romantic terms. Perhaps if we could so think of them, it would be easier to play the hero part.

Suppose that John, who is fifteen, falls into bad company and one day finds himself involved in a robbery. He never intended to become a thief; what has happened? How can he fight that dragon?

Or think of Jane, who really longs to be a fine, clean-minded, lovely girl, yet who becomes interested in a questionable kind of book. She would be ashamed to have her mother or her best loved friend know about it; still she sneaks it up to her room, and hides it away to read when she can.

Then there is Harry who graduated from high school a year ago. He has no prospect of work. What is he to do?

Surely these modern problems hold as much terror and danger as the fairytale dragons did for the heroes who met them. These problems cannot be settled by merely whacking off their heads with a magic sword. It takes real courage to face up to them and work out a solution. But it can be done; modern heroes are doing it everyday.

Everyday Heroes

Helen's father was a good man when he was sober, but every so often he would go on a "drunk." Then he would have to be brought home by one of the neighbors. When Helen was little she looked terror-stricken at this strange father "sleeping it off" on the couch in their dining-room. As she grew older she felt disgraced and ashamed to have her friends find out that her father drank. She worried about what was to become of the family, for they never had much money. But most of all she wondered at her mother's patience and love.

Helen determined to make her mother's life easier. She helped at home

all she could outside of school hours. She knew that by "sticking it out" at school she could get a better job ultimately. Then she went to work. She paid as much board as she could and bought her mother little luxuries that no one in the family had ever before been able to enjoy. She did all she could to encourage her younger brothers to stay in school, and to find the right ideals for life. Everybody knew her as only an ordinary girl, but heroically she met her dragon and defeated him.

"When the Outlook Is Dark, Try the Uplook"

Things do get to looking very dark at times; but there is always a way out. Do you remember reading about Robert Bruce who watched a little spider try and try again to spin his web? The leader was very low that day. Everything had been going against him; but seeing the patient spider gave him the encouragement that he needed to try again.

We have several ways of getting new hope and help out of our difficulties. Fellowship with other Christian people can do a lot for us. Reading good books is another way of finding fellowship. All through the ages there have been plain people meeting trouble, disgrace, hardship, and they have been finding ways out. They have been able to take the difficulty and turn it into a blessing. The Bible is full of such stories. Read the lives of Helen Keller, Abraham Lincoln, Thomas Edison, Alice Freeman Palmer, Mary Lyons, Booker T. Washington, Michael Pupin—and ever so many others. They all had to learn to meet hardships with a confident, conquering air.

Someone has said "What happens to you doesn't matter much, but how you take it matters forever." Have you ever been inspired by looking at a tree? Edwin Markham must have been, for he wrote some lines that fit in here quite aptly. He described the great oak tree buffeted by strong winds. The struggle strengthens the boughs and causes the tree to send down deeper roots. Apparently, to Edwin Markham, struggles came in order that the heart and soul might grow.

A man who was used to tramping and camping in the deep woods of Maine advised persons lost in the woods to climb a high tree and "get the lay of the land." This seems like a sensible suggestion, surely. With so many trees about it would be hard to see the right way out of the woods; but a view of the situation from a high vantage point would give one at least an idea of the next thing to do. Prayer is like that in our lives. Any time that we come to the place where we feel we "cannot take it,"

if we take our problems to God he will always help us to see the situation clearly, to think about the difficulties more calmly. Inevitably after such meditation some solution will appear.

HINTS FOR A GOOD MEETING

For an original development of this topic, try your hand at creative dramatics. Through several episodes you could show the difficulties that modern young people are forced to meet, and then you could raise the question, "Can you take it? In such a situation would you triumph as a Christian, or lose out as so many others are doing?" This dramatization will involve a good deal of work on the part of those responsible for the topic, and if you decide to enter into such a plan you should begin your work at least two weeks before the night of the meeting. Plan the number of episodes you want, then outline the scenes, and finally sketch in the dialog and the action. Make sure the lines sound natural and not forced or melodramatic. The episodes might deal with boys and girls in crowded, unsatisfactory living conditions in the cities; rural youth who seem to have all the time in the world to fulfill their ideals, but lack strong leaders to show them the way and helpful church groups to keep the incentive high; all youth facing the many temptations that come to city and village alike; the problems of securing worthwhile employment and filling leisure periods satisfactorily.

Probably many groups will prefer a straight discussion meeting. These will want to present much of the same material suggested in the preceding paragraph, together with a digest of the discussion material offered and any information that can be gathered on existing conditions in their own community. The leaders will want to show what young people in their own area are "taking," then raise the question: Could we take that? Do we have to? Why should these other young people have to take it? What can we do, or induce others to do, to correct the situation? Illustrations for developing such a treatment could come from such books as *Up from Slavery*, by Booker T. Washington. Ask your librarian for books of a similar nature.

For the worship period, see the story, "The Christman," from *The Kingdom of Love*, by Blanche Carrier. A good picture for a center of worship would be "Cleansing the Temple," by Kirchbach, or "Christ Driving Out the Money-changers," by Hofmann. By using these, you could draw the parallel that Christ "took" a good many difficulties, but when they involved evils that needed correcting, he never hesitated to take the necessary steps.

¹ Intermediate C. E. topic for September 15.

RULES FOR THE GAME OF LIFE¹

By Bettina I. Gilbert

Scripture: Matthew 5: 1-16;
Philippians 3: 13-14

"Today was the first time I ever played in a big game for the school. Man! To feel that power and snap banging into you and to know that you must forget yourself and hit the line hard because someone is depending on you. Up till now I played football just for the fun of knocking around on the corner lot. But now that I've felt the thrill of responsibility I'm going to stick at it until I'm really worth something to the team."

How many of us feel that way about life? Is it like a game to which we give everything we have for the sake of the school or team? Or is it merely something we take for granted, a corner-lot recreation, an endless round of activities without much rhyme or reason?

"Spectatoritis"

Before we go extensively into the subject of rules for the game of life, we ought to pause to consider the players and the audience. Is it not true that many of us today are afflicted with a common disease that we might call "spectatoritis"? We sit on the sidelines and watch life go by instead of flinging ourselves into the contest and enjoying the tussle. Perhaps, figuratively speaking, we have a bag of popcorn, a banner to wave, and occasionally we may add a few lusty shouts to urge on the others who engage in the struggle, but on the whole, we usually sit down with the rest of the audience and try to enjoy ourselves.

Some of you may have seen the Time Capsule that was buried at the World's Fair grounds in New York. Enclosed within it are various things that are supposed to be typical of the life of our day. Years from now, when the capsule is opened, the people of that day will see among other things some reels of movies. But a revealing attitude of our day will be disclosed when the watchers see newsreels that show large grandstands full of people sitting and watching football or baseball games.

Along with other interesting articles in the Time Capsule is a Bible. Will the people of five thousand years from now realize that they are looking at the Christian's Rulebook for Living? Will they feel, when they have examined the Bible and looked at the other objects, that we played the game according to the rules? Or will they feel that the game was not worth the playing because so few actually engaged in it, according to the rules?

Discovering the Rules

Christ gave everything he had, even life itself, to prove that life is a purposeful, co-operative affair that demands the combined abilities of each human being. He laid down no hard-and-fast rules, but rather left us certain values upon which each of us may build his own rules. Because of the clearness of his teaching and the strength of his example, we believe that some things are better than others: kindness than meanness, love than hatred, self-forgetfulness than selfishness, co-operation than playing a lone game.

In Matthew 5: 1-12, if we read aright some statements that Jesus made, we can see several excellent rules for life. In fact, all of chapters 5, 6, and 7 of Matthew are worth reading, for they contain a clear outline for life as the Christian ought to live it. One group of young people read these chapters over, then tried to explain the Beatitudes in their own words. They achieved the following:

1. Happy are you when you are not content with present achievements, but desire to go on to bigger and better things. (*Poor in spirit.*)

2. Happy are you who feel concerned about others so that their needs and desires become more important than your own. (*They that mourn.*)

3. Happy are you who care with all your heart and strength and mind about the finer things of life and give your best to every task. (*Hunger and thirst.*)

4. Happy are you who can see the other fellow's point of view and can put yourself in his place. (*Merciful.*)

5. Happy are you who can think clean thoughts and speak clean words, who can stand for the hard right against the easy wrong. (*Pure in heart.*)

6. Happy are you who can work co-operatively and good-naturedly with others. (*Peacemakers.*)

7. Happy are you who care enough about fine living so that "you can take it" when the crowd ridicules you.

Following an Example

If we consider the life of Jesus, we can see how he demonstrated many of the traits that need to be apparent in the lives of those who enter earnestly into the endeavor to live well according to Christian standards.

First of all, he had a great love for his Father. He always said, "My Father and I." He was a co-worker with God and he never lost sight of that fact. We, who know how to play team games and how to demonstrate our respect for the captain of the team, can appreciate this close association. How often do we look upon ourselves as co-workers with God? What difference would an attitude like

that make in the way we do our homework, our church work?

Besides this first trait, Jesus believed thoroughly in the principles he taught. Life to him was a thrilling, wonderful adventure, demanding every ounce of energy and good will that one possessed. "I dare you," he is saying to us today, "to put my rules or values into practice. Try them; they really do work. Life is God's gift to us; what we make of it is our gift to him."

If we love God and throw ourselves wholeheartedly into the business of Christian living for others we will find the joy that Jesus found in life.

Playing the Game

Some folks may think it is a mockery to call life a game, but such is not the intention of those who prepared this topic. It is so much more interesting to play a game than to force yourself into a stern task in a duty-bound manner. Therefore, the suggestion that we all look upon life as something joyous, something thrilling and challenging, something aimed at a goal, something for which a prize may be won.

How will you play out your game? Will you play fair or will you cheat? Will you follow the directions of the Captain or will you try to play alone, using your own ideas? Will you follow rigid training rules and study hard to learn the most effective plays or will you fling yourself at the goal all unprepared and ignorant of the fine points of the game. You are the only one who can answer. Get in there and play the game!

HINTS FOR A GOOD MEETING

HYMN. "Be Strong."

SCRIPTURE. Matthew 5: 1-12. If possible, use the American Standard Version, or Mrs. Montgomery's translation of the New Testament.

PRAYER. This should be a short prayer, opening with praise and closing with petition that God will show us what he wants us to do.

HYMN. "I Would Be True."

THE TOPIC DISCUSSED.

CLOSING PRAYER. "O God, our Father, give me clean hands, clean words, and clean thoughts. Help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and to play as fair in thy sight alone as if all the world saw. Forgive me when I am unkind; and help me to forgive others who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and to grow more like Christ. Amen."—W. D. HYDE.

HYMN. "Living for Jesus."

¹ Intermediate C. E. topic for September 22.

WHAT HAPPENS WHEN WE PRAY?¹

By Bettina I. Gilbert

Scripture: James 5: 13-18

"O Lord, don't let me muff this opportunity." Thus prayed E. Stanley Jones as he waited for his audience with the President of the United States. That night well be our prayer each day: "O Lord, don't let me muff the opportunities that this day will offer." Prayer plays a larger part in our lives than we realize, yet we do so little about it.

Do You Know How To Pray?

"Lord, teach us to pray," came the request from Jesus' own disciples. They saw what a difference prayer had made in his life, and they sought the same source of strength. Long before daylight, Jesus would rise and slip off to some quiet spot where he could talk to his Father. And when he came back the disciples could see the change in him. The tired lines were gone from his face; the old enthusiasm and vigor had come back to his body, and a joyous light of confidence and daring shone in his eyes. He seemed ready for anything that the day might bring. The disciples felt that they too needed to tap the resources of that same powerhouse. Of course they had always said their prayers, but this praying seemed different; something happened to Jesus and life took on a new meaning because of it. So they appealed to him, "Lord, teach us to pray."

Jesus responded to their request by offering the most beautiful, the most meaningful prayer that ever came from the lips of man. This prayer gives us our clues on how to pray. Let us examine them.

1. Recognize and appreciate God and be sure to thank him. (*Our Father, who art in heaven, Hallowed be thy name.*) We need to appreciate God more, to praise him and thank him. As we open our eyes in the morning we will see something beautiful to remind us of God and surely we can find time to say "Thank you" for it. Evidences of his greatness and goodness exist right outside our windows, or within the confines of our own home—in the love and the care provided by our parents. This matter should remind us to say, "Our Father," and to make room in our lives for appreciation of others, no matter what race or creed.

2. Be sure to include others in your prayer. (*Thy Kingdom come.*) Jesus asked us to pray for a better world, remembering that we can take a share in helping to make it better. Pray for

needy folk in your own city or village, for needy folk in war-torn lands, pray for some of your friends who are lonely, unhappy or discouraged. When you pray "this larger prayer" you will find a sense of responsibility growing up in your own mind, ideas will come as to ways in which you can quietly help to answer your own prayers.

3. Be sure to include yourself in this practice of prayer. (*Forgive us our debts, and lead us not into temptation.*) Bring your own problems to your Father—the petty things you have done, the difficulties you face on the morrow, your fears and also some of the things you feel happy about. Pray that you may be big enough to forgive others and that you will be strong enough to face your problems and conquer them.

4. Pray naturally. Talk to God as quietly and as reverently as you would talk with a friend. Then be sure to allow time for God to talk to you. A few quiet moments of meditation after you have finished your part of the prayer should provide you with insight as to how you may meet the problems confronting you. Or perhaps you may realize the need of some friend and the way in which you can meet that need.

Pray regularly. Have an appointed time when you can be alone and talk with God; then keep that time whether you are in the mood or not. This, of course, does not exclude all those times during the day when you will take time to say "Thank you" or when you will need to send out an urgent plea for help.

What Happens to Us When We Pray?

We feel humble. This is a strange thing to feel grateful for. But it is remarkable that the very act of asking someone else to undertake our difficulties creates in us a feeling of humility. We can recognize the feeling if we analyze our attitude in asking our friends for favors. We do not ask for them in a bold, demanding way, but because we recognize the generosity of the giver, we make our request in a pleading manner. Undoubtedly, it is good for us all to bow ourselves before the Giver of all good gifts, to make our confessions and to beg forgiveness, to present our problems and await the solutions.

We feel refreshed. If we have made our prayers in all sincerity, we will arise feeling stronger, feeling relieved, feeling confident that everything will come out all right. If the petitions have been about difficulties that seem to have no solution, the very act of praying gives us the confidence that God will take the matter off our hands. If the plea has been about something that can be cured, we will be strengthened to take the action necessary.

We feel an urge to take some action.

Many times in our prayers we confess some wrongdoing. Because we have prayed about the matter there comes an urge to correct the wrong, and we act according to the way we think God would desire us to act. If we have prayed about the situation in which friends or neighbors find themselves, it may be that the solution seems within our hands. It may be that we need only act a little kinder, a little friendlier, and everything will be straightened out.

We feel an increased faith in God. Because we have obeyed the impulse to pray to our heavenly Father, and because we have received help or a confidence of future help, we find ourselves believing more and more firmly in the wisdom and the goodness of God.

What Happens to Others When We Pray?

If our prayers have been offered in public, we probably have prayed about blessings and needs and problems that all present have shared. But since we have talked mostly about private prayer, it is more difficult to estimate what happens to others because of our praying. If our prayers have brought about any renewed and strengthened faith in our minds, we must unconsciously display a confidence in the ability of our Father to meet all difficulties. This attitude is certain to impress those who see it, and probably it will induce them to try to meet their troubles in the same way. If it does, we have accomplished something really big through our prayers.

HINTS FOR A GOOD MEETING

If it is at all possible, use Dürer's painting, "Praying Hands," for a worship center during the development of this topic. The story to go with the painting can be found in the book *Worship Programs and Stories for Young People*, by A. A. Bays. If you cannot secure this painting and story, use any of the well-known paintings of Christ at prayer.

It might be well to present in connection with this topic, an exhibit of pictures and poems and other things that have inspired various members of the group to seek a closer relationship with God. Such an exhibit could be presented by those who had offered the materials, using this as the basis for a short worship period. An appropriate theme for such a service would be Tennyson's lines:

"More things are wrought by prayer
Than this world dreams of."

Appropriate Hymns:

"Dear Lord and Father of Mankind."
"O Master, Let Me Walk with Thee."

¹Intermediate C. E. topic for September 29.

Extending the Outreach of the Church School

By MILES W. SMITH

THE ominous trend of recent events, so well set forth in *Somber Shadows* and the other literature on the Baptist Church School Advance, has brought to many persons a realization that the church school has a most solemn responsibility to reach those adults, young people, and children in the community who are not connected in any way with the church, or who, if nominally connected with it, are for any reason not receiving the benefit of its services. In the light of present conditions, it is imperative that the outreach of the church school be extended. In this extension of Christian effort the Home Department must play an important part.

In the past the activities of the Home Department have been too circumscribed. There are still many church schools which do not have a Home Department. Where there has been a Home Department, its interest usually has centered in a small number of adults who have been prevented from attending the regular sessions of the church school because of age, physical infirmity, or some special conditions existing in the home. That the Home Department should minister to those who come within this classification is of the utmost importance, but of late there has grown up a feeling that the Home Department need not—indeed, should not—limit its efforts to meeting the needs of so small a group.

The Home Department, in addition to bringing Christian instruction and good cheer to the sick, the shut-ins, and the aged, may carry on a far-reaching and highly rewarding ministry to the young people who are away at college and to that large company of men and women who because of necessary Sunday employment cannot attend the regular sessions of the church school. In this latter classification may be mentioned hotel and restaurant employees, nurses, telephone operators, trainmen, streetcar motormen and conductors, sailors, firemen, and policemen. Where this opportunity for wider service has been perceived, the name of the department frequently has been changed to Extension Department.

Perhaps it should be made clear that it is not the intent of the Home Depart-

ment to furnish the indolent with an excuse for not attending the sessions of the church school. The department offers a Christian service to those who, because of some disabling circumstance, permanent or temporary, cannot attend in person the church school sessions. If the disabling circumstance proves temporary, so soon as it has been removed the individual should be restored to membership in the appropriate department, and every effort should be put forth to insure that the habit of regular church school attendance is re-established.

Home Department Opportunities

One of the primary aims of the Home Department is to give help in Bible study to those who cannot attend a church school class. A familiar phase of the work has been the distribution of copies of *Home Department* (the Bible study quarterly for Home Department members). But this is only a first step. An alert visitor will discover many opportunities for giving the Home Department member a better understanding of the lessons for the quarter. Perhaps the member does not know how to use her Bible. The visitor can show how the Bible references bearing on the lesson may be located. Questions concerning the meaning of Bible passages may be answered informally, yet very helpfully. If the Home Department member is a young mother, the visitor has an opportunity to discuss the responsibilities and privileges of parenthood, the importance of a Christian home life, and the need for having family worship. It becomes apparent immediately that the Home Department officers and visitors can do much to promote and make effective the church's program of parent education. In some cases it may be well to make the Home Department the organization responsible for formulating and carrying out all plans relating to parent education.

Mention has been made of the many men and women who are employed on Sunday. A considerable number of them, a larger number perhaps than we are aware of, will be glad to be enrolled in the Home Department. Others, however,

have at present no interest in the church. Possibly they are even antagonistic to the church. Winning such folks to Christ may not prove easy. In dealing with them there is need for patience, prayer, and much consecrated personal work. But the church dare not shut its eyes to the challenge to evangelistic effort that these indifferent or antagonistic folks present. Furthermore, what better approach to these individuals could there be than that which is made possible by such an Extension Department as has been here described? The showing of a friendly Christian interest and an introduction to Bible reading and study inevitably will bring to them a realization of their need for a personal Saviour and a consequent inclination to live their lives in a useful Christian way.

It has been suggested already that the Home or Extension Department, however it may be called, can be of help in maintaining the Christian interests and loyalties of those young people of the congregation who have gone away to college. While it is desirable that these young people should enter whole-heartedly into the Christian activities on the campus and in the Baptist church in the college community, the home church should not lose contact with them. Rather, it should in all possible ways give them encouragement. If the home church shows a sympathetic interest in these young people while they are absent at college, there is more likelihood that it will enjoy the benefits of the Christian service which they can render when they return from college and settle in the home community.

Every Home Department visitor should consider himself a recruiting officer for the church and school. When calling in the homes he will almost certainly learn of members of the family who are manifesting but little interest in Christian work. These indifferent Christians are to be won back to their former enthusiasm for Christ. He will learn of others who have never professed faith in Christ. They must be given an opportunity to believe on him. The visitor will learn of new families who have recently moved into the neighborhood. The new families must be visited and invited to the services

of the church. He will learn of boys and girls who are not attending any church school. These boys and girls should be enrolled in the church school. When they live at a distance from the church, transportation can in some cases be arranged. Where this is not possible, a plan should be worked out whereby they can have lesson study, suited to their age, in their homes or community.

Home Department Leadership

Enough has been said to show how great is the opportunity. A work of this importance needs able leadership. The pastor and the church school superintendent, therefore, will do well to confer and to choose the superintendent of the Home Department with care. The ability to plan and to organize, as well as the ability to recruit and inspire other workers, is a highly desirable qualification for service of this sort. The Home Department visitors, those who will call in the homes or wherever the prospective Home Department members may best be visited, should also be chosen with care and in the light of the spiritual character of the work to be done. In appearance, manner, and character, they must be good ambassadors of Jesus Christ. In the past the Home Department visitors almost always have been women. The new conception of the task suggests that at least half of the visitors should be men.

It is obvious that some simple system of records and reports should be set up. There needs to be a record of each call made, of the facts learned, and of the response secured. Prospective members for the church school should be reported to the superintendent in order that he may arrange with the proper teacher to follow up the initial call. The pastor will want to know at once of cases of illness and of new families who have moved into the community. An accurate and systematic record of calling may be regarded as a distinct aid in building up the church school's sphere of influence.

There is nothing artificial or technical about the extension work which is here proposed that the Home Department undertake. Indeed, much of the strength of such a program lies in its simplicity and naturalness. It is merely a putting into practice today of what was done by the early Christian church. We read of those early disciples that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The same program today will produce the same glorious results.

WE can lead no person to God without knowledge. There must be knowledge of God, knowledge of his love, knowledge of his purposes.

Not ONE Step, but THREE

By FLORA E. BRECK

TO impart knowledge about God is good—as far as it goes. It is the first step in effective Christian teaching. But since it is only the first step, let us not stop there. Let us go on to teach a due appreciation of God. The sincere church school teacher, with a light in his eyes, a depth to his voice, a quickening of his heart, will make it evident to those in his class that he is concerned not only to give them knowledge about God, but also to awaken in them that appreciation of God which he himself feels.

Following that second step in teaching there is a third. Like the second, it should not be forgotten. The pupils, whether children or adults, must be encouraged to assume Christian attitudes and to establish in their lives those Christian habits which are the natural outcome of their new knowledge of God and their new appreciation of God as revealed in his Son, Jesus Christ. Included among the new habits will be Bible study, prayer, giving, and forbearance.

A man's Christian habits are not to be reserved for Sunday. They are for Monday and Tuesday and the other weekdays as well. Indeed, those habits will shine brightest, will be most convincing to others, when they are carried conscientiously into the daily life.

One businessman refused to become a Christian. "Because," said he, "seventy-five per cent of the men on my ledger who are 'dead-beats' are church members."

"That condition sometimes exists," the minister explained to him, "because in olden days religious leaders unfortunately were not always wise in their choice of methods of religious teaching. Some of the teachers, sadly untrained for their task, taught so inadequately that their hearers assumed that their religious life was in a watertight compartment and could be kept separated from the matters of daily living."

Such instances as this come to our attention all too often. To live as a Christian is to do Christ's will not one day a week, but seven. It is to manifest Christ's spirit in all of life's experiences; in short, it is Christ motivating the whole life. Someone has said: "The best test of one's spirituality is not how straight one sits up in church, but how completely Christ's spirit rules one's life the rest of the time."

Appreciation for the work done by Christ can and needs to be taught. For example, if a teacher has told of the healing of the man born blind, he can, when he has finished recounting the event, express his admiration of Christ's power and his appreciation of Christ's compassion. Appreciation is contagious. A genuinely enthusiastic teacher will likely arouse enthusiasm in his pupils. How good it is that this is true, for the entire field of constructive human activity needs motivation!

It is very easy for a teacher, especially if he is greatly interested in theology, to talk "over the heads" of the members of his class. This fact may be briefly illustrated. A teacher of children had been emphasizing for some time that she wanted them "to experience God." When the class was dismissed, one shy youngster tarried behind. In a perplexed manner he asked, "What does it mean 'to experience God'?" Then he continued, "When you told us last week that you wanted us 'to experience God,' I sat, and sat, and sat; but I didn't see or feel anything queer or strange." This teacher saw that she needed to teach more simply. Thereafter she sought to be more explicit in her suggestions and to avoid abstract terminology.

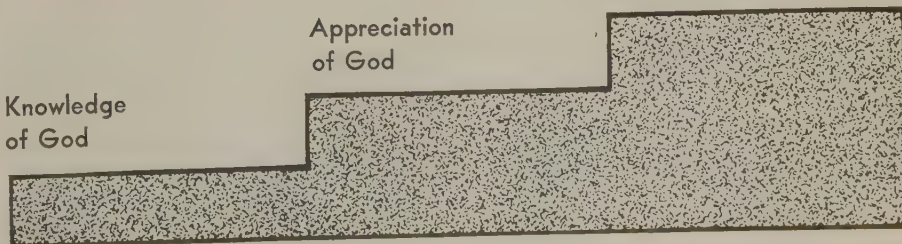
May it not be that some teachers of adults have difficulty for the same reason? In our instruction, let us be simple, direct, and practical. The order admittedly is a large one, but prayer and careful lesson preparation will provide wisdom for the task.

THREE STEPS IN EFFECTIVE TEACHING

Christian Attitudes and Habits

Appreciation of God

Knowledge of God



International Sunday School Lessons

Theme for the Quarter: Messages from the Poets

Aim: To develop an appreciation of Old Testament poetry with a view to its use in the Christian's life and worship

These Lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON 9—SEPTEMBER 1

Praising God for His Blessings

Psalms 103 and 107

Psalm 103: 1-5, 10-18

1 Bless the LORD, O my soul: and all that is within me, bless his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

KEY VERSE: *Bless the Lord, O my soul, and forget not all his benefits.—Ps. 103: 2.*

TO BE READ EACH DAY

Aug. 26. M. God's Bountiful Goodness. Psalm 103: 1-5, 10-18

Aug. 27. T. Blessings Promised. Deuteronomy 28: 1-6

Aug. 28. W. The Blessings of a New Nature. Genesis 32: 22-29

Aug. 29. T. Spiritual Blessings. Ephesians 1: 3-14

Aug. 30. F. All Good Things Come from God. James 1: 12-18

Aug. 31. S. Fitting Praise. Psalm 107: 1-9

Sept. 1. S. A Call To Praise. Psalm 150: 1-6

SCRIPTURE SAYS—

By W. W. Adams

We have no definite information regarding the author of this psalm, the date of its composition, or the immediate experiences that inspired it. But its spirit, message, and power lift it far above place and time. It is essentially universal and eternal.

The message of the psalm falls into two natural but unequal parts. They are:

First, the call to bless Jehovah (vss. 1-2).

Second, grounds (reasons) for blessing Jehovah (vss. 3-22).

I. The Call To Bless Jehovah (vss. 1-2)

The call is in simple words, "Bless Jehovah" (repeated in vs. 2). It is difficult to define the word "bless." It is also unnecessary to do so. Every worshiper of God knows what it is to bless Jehovah. It includes a grateful, thankful, adoring, worshipful response to God, in thought or action or in both, for what he is and what he does. It is clarified in part by the further exhortation, "forget not all his benefits." To bless Jehovah is the opposite of forgetting him (Deut. 6:12; 8:11).

Praising God cannot be half-hearted. The entire personality must be given to this exercise. The words, "O my soul," are expanded by the phrase, "all that is within me." Every faculty of heart, mind, and conscience, and also one's time and resources, must be utilized in acceptable praise to Jehovah. There can be only one object of praise. That had been made clear long before (Deut. 6:4-5). Nothing in Christianity must be permitted to obscure this basic duty (Matt. 21:37). Jehovah's greatness, his worthiness of our undivided praise, was revealed in "his holy name." That name was sacred and must be hallowed above all else (Pss. 33:21; 105:3; 106:47; 145:1-2, 21); and is never to be blasphemed (Ps. 74:18; Ezek. 36:21; 39:7, 25).

II. Grounds for Blessing Jehovah (vss. 3-22)

Beyond verse 2, the psalm seeks to set forth reasons why the call to bless Jehovah should be heeded. The psalmist knows that the response to the call to worship God depends upon the appeal of the reasons given for doing so, rather than upon mere exhortation. We need to learn this fact and to practice it in our worship services.

A company of us were sightseeing

on top of Clingman's Dome, Great Smoky Mountains, National Park. The beauty, grandeur, and glory were indescribable. As we started to drive away, a small boy of five years said, "Let's pray." No one had mentioned God or worship. This boy had experienced so much of God that he instinctively wanted to praise him. This is in line with the Scriptures. The exhortatory element is held to a minimum; the didactic is magnified. Men do not worship in response to human appeal. They worship, if at all, in response to a worshipful atmosphere where they experience God and come to understand more clearly who God is and what he has done for them. (See many of the psalms; also Eph. 1:3-14; 1 Pet. 1:3-12.)

Our psalmist therefore expounds his text, "all his benefits" (vs. 2), by enumerating many of those benefits. Just to read them thoughtfully begets a spirit of worship and praise in any sincere heart.

1. *Vss. 3-5: Bless Jehovah because of his pardoning grace.* "Who forgiveth all thine iniquities." This fact was embedded deeply in Israel's experience. (See Exod. 32:30 to 34:9, especially 34:6-8; Pss. 86:5; 130:4, 8; Isa. 43:25; 44:22.)

"Who healeth all thy diseases." No

Baptist Leader

here fancy, as is seen from Exod. 15:25-26 (cf. Deut. 7:12-15; 28:58-60).

"Who redeemeth thy life from destruction"; i. e., "from the pit." This pit of destruction would include individual and group experiences with sin and with human enemies (cf. Ps. 49:15; Hos. 13:14).

"Who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth (desire) with good things." These words sum up the experiences of Israel from the time of Abram to the writing of the psalm. The result of these benefits is "thy youth is renewed like the eagle's."

2. *Vss. 6-7: Bless Jehovah because of his righteousness and justice.* "Jehovah executeth righteousness and judgment for all that are oppressed." One recalls Israel's deliverance from Egypt. But Israel continuously experienced God's righteous acts, particularly for the oppressed. This fact made a deep impression upon Israel. "Because of the oppression of the poor, because of the sighing of the needy, now will I arise, saith Jehovah; I will set him in the safety he panteth for" (Ps. 12:5, R. V.; cf. also Pss. 99:4; 146:7). The coming Messiah would continue this blessed ministry (Jer. 23:5).

In a great crisis, Moses had prayed, "If I have found grace in thy sight, shew me thy way" (Exod. 33:13). The psalmist can truly answer, "He made known his ways unto Moses, his acts unto the children of Israel." How often and with what tragic results Israel forgot Jehovah's righteous doings (Pss. 78:11; 106:21 ff.)!

3. *Vss. 8-12: Bless Jehovah because of his long suffering.* It is impossible to exaggerate the beauty and the significance of these verses. "Jehovah is merciful and gracious" (cf. Num. 14:18 ff.; Ps. 86:15), in sharp contrast to the people (Neh. 9:16-25). He is "slow to anger, and plenteous in mercy" (Pss. 86:5; 145:8). Are not all the essential elements in our redemption contained in this beautiful verse? How miserable and hopeless our lot would be if God were not "slow to anger"!

Israel's history was marked by rebellion against God and by consequent punishment. Israel learned that Jehovah must take knowledge of sin, but that his knowledge is tempered by mercy. "He will not always chide; neither will he keep his anger for ever" (Ps. 30:5; Isa. 57:16; Jer. 3:12). God's longsuffering is further emphasized by the statements, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Let each one of us face this question: What if God had dealt with us according to our sins?

The psalmist at this point seems to be laboring under a sense of the fu-

tility of words to express what he has experienced in God. He seeks to make his thought clear by the use of two beautiful similes. "For as the heaven is high above the earth, so great is his mercy toward them that fear him" (Isa. 55:8 ff.). "As far as the east is from the west, so far hath he removed our transgressions from us." This loving, gracious relationship of the Father to his rebellious children comes to its fullest expression in Jesus Christ (Heb. 9:26).

4. *Vss. 13-14: Bless Jehovah because of his compassion.* These two verses contain a beautiful simile and a causal statement. "Like as a father pitieth his children, so Jehovah pitieth them that fear him." Between father and child there exists a commonness of life, a common feeling, a common suffering. Israel learned the divine compassion in experience (Exod. 4:22 ff.; Hos. 11:1-4; Mal. 3:17). This compassion is grounded on the fact that Jehovah as man's Creator, perfectly understands him. "For he knoweth our frame; he remembereth that we are dust." Since he formed us, he knows our formation; he remembers that we are dust, and he deals with us accordingly.

5. *Vss. 15-18: Bless Jehovah because of his lovingkindness.* This fact, already touched upon, is here emphasized further. In these verses three significant facts stand out. First, man's earthly existence as brief; one scorching wind may remove it forever from sight. "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Job 14:2; Jas. 1:10 ff.). Second, in contrast, Jehovah's lovingkindness is unfailing. "But the mercy of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Third, the human conditions upon which God's blessings are to be realized: "To such as keep his covenant, and to those that remember his commandments to do them."

Surely, the person who understands what the psalmist has said will respond to the appeal, "Bless Jehovah, O my soul."

LESSON APPLIED

By Howard K. Williams

Purpose. What is it that you want to accomplish by the teaching of this lesson? Can you make the members of your class so conscious of their blessings from God that they will want to thank him for them continually? Can you lead them to express their gratitude by Christian service? Keep this goal in mind as you prepare to teach.

Preparation. First read the two psalms aloud. Read them with feeling and expression. Note their rhythm and music; note, particularly in Psalm 107, the repetitions. Read them again and again until certain sentences stand out. Then study whatever treatments of these psalms you can find. Think over personal illustrations to make the points clear.

I. The Two Psalms

Psalm 103 is attributed to David. In it he exhorts himself to praise God for his manifold goodness. Psalm 107 clearly is from a later period and is a hymn of praise to God for the deliverance of the nation from bondage. You will note that it has two refrains: One, "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses" (vss. 6, 13, 19, 28); and the other, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (vss. 8, 15, 21, 31).

II. Psalm 103

It is difficult to analyze a hymn of praise, but this one may be divided fairly well into three parts.

1. The Psalmist Exhorts Himself To Bless God (vss. 1-5)

How can a man bless God? Look up the word "bless" in your dictionary and you will see that it comes from a root meaning, first, "to consecrate"; then, "to make happy" or "to wish happiness to." Is it possible for a man to make God happy? That God's happiness depends on man's actions seems farfetched, yet God calls himself Father, and certainly a father's happiness is conditioned on his children's attitude toward him. A child can cause a parent much happiness or unhappiness. Can God be happy when men hate each other and make war? Do you try to live so that you will make God happy? What effect will such an attitude of praise to God have upon your own happiness?

John Bunyan, in his *Pilgrim's Progress*, tells of Forgetful Green, where Pilgrim lost his way because he forgot. How many of us forget God's benefits to us! As the Israelites forgot their deliverance from Egypt, so we forget our deliverance from sin. We forget the favors people do for us. How much more what God does for us!

What does God do for us? Note what the psalmist says: "Who forgiveth all thine iniquities." He forgives us! In the still of the night, think over some of the things you have done and said and thought, some wicked, unwise things, and how, when you carried them to God and asked him to forgive you, you felt a wave of forgiveness in your heart.

Do not forget to bless God for his forgiving power. "He is faithful and just to forgive us our sins."

"Who healeth all thy diseases." A noted surgeon was addressing the graduating class of a medical college. "Young men, never say you cure a disease. Do not even say that Nature cures. Say that God heals the disease. You only help!" God is the Great Physician. What a blessing health is! Moment by moment we are kept by Him. He it is that causes the heart to beat, the eye to see, the ear to hear, the whole body to function. "Bless the Lord, O my soul, and forget not!"

"Who redeemeth thy life from destruction," i. e., from the grave. Sin kills soul and body; but God through Christ transforms death and teaches us that death need not be a pit, but a progress from the mortal to the immortal (See I Cor. 15).

God crowns all of life with his mercy and renews man's youth continually. Last week I stood beside the Fountain of Perpetual Youth in St. Augustine, Florida, and drank of its waters. Ponce de Leon fondly thought that he had discovered in this fountain the secret of perpetual youth. How men have sought that secret, yet died of disease and old age! Only God can give us the perpetual strength and glory of youth.

How marvelously these verses set forth the reasons why we, from our very souls, should bless God!

2. Jehovah's Greatness (vss. 6-19)

This second part of the psalm celebrates Jehovah's greatness as revealed in history and in his righteous laws. His laws are for our benefit. We should always remember that. They are not to limit us, but to make us free. We see Jehovah's greatness also in his dealings with Moses and his people; in his compassion and patience; in his magnanimity, not harboring a grudge against us for our sins but forgiving and forgiving again (vss. 10-14).

Then, in contrast to the frailty of man, the psalm cites the everlasting character of God, as to his life, kindness, covenant, and dominion (vss. 15-19).

3. Concluding Exhortation To Bless God (vss. 20-22)

David calls upon the angels and all the heavenly hosts everywhere to bless God. He then comes back with strength to the vital thing for every one of us, "Bless the Lord, O my soul." Whatever others may do, from my heart I will bless the Lord!

III. Psalm 107

This psalm consists of an introduction (vss. 1-3); a series of four pictures representing God's deliverance in time

of trouble (vss. 4-32); the psalmist's reflections on God's ways (vss. 32-42); and a conclusion in which the statement is made that a wise person will observe God's ways and see in them God's lovingkindness. Space permits but three observations.

1. Dr. Charles E. Jefferson disliked some of the expressions Christians use repeatedly. He objected to the expression "confessing Christ." It suggested, he thought, that one was ashamed of Christ. We confess to a wrongdoing or fault. We confess sins. The word "professing," he felt, was no more satisfactory. It smacked of Pharisaism and pretense. We talk of a person professing to be something he is not. The word "own" is equally objectionable. "I'm not ashamed to own my Lord" is ridiculous. Why should anyone ever be ashamed to acknowledge that he is a Christian!

The psalmist has the best way of putting it—natural, expressive, unostentatious: "Let the redeemed of the Lord say so." When we appreciate God's goodness, let us declare it. When we accept Christ, let us, without affectation, say that we have.

You may say, "I can be a Christian in my heart and not say so." But you cannot. A real experience of Christ will demand expression. "Let the redeemed of the Lord say so."

2. Note next the refrain, "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." The psalmist is stating a fact that he had observed. Do not peddle your troubles all around. Take all your cares to Jesus. He is able and willing to help. Try him.

3. Note the other refrain, "Oh that men would praise the Lord for his goodness." Thus we come back to the theme of this lesson. Praise is a good thing; it is good for the one who gives and for the one who receives. A thankless person is a very miserable person.

One Sunday, when crossing the ocean, the sea was so rough that the chairs in the social room of our ship slipped about in a most disconcerting fashion. We gathered for a religious service, and an elderly minister read these appropriate verses: "They that go down to the sea in ships . . . they mount up . . . they go down . . . they reel to and fro . . ." (vss. 23-27). As he read, he too reeled and had to sit down, and the chair slid along the floor with him. So it is in life, men reel and stagger due to the storms. "Then they cry unto the Lord . . . He maketh the storm a calm . . . He bringeth them unto their desired haven" (vss. 28-30). If you sincerely call upon God, you may be sure he will bring you safely home at last.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

How long has it been since you had a verse choir, a group from the class to read the Scripture lesson in unison? The texts for this month lend themselves admirably to such a treatment. Choose your best readers for the first trial and have them come together sometime during the week for practice. Listen to the voices singly and then group them according to their quality. The high voices should alternate with the low voices, and where appropriate the two groups may read in unison. Read the Scripture over and decide which verses sound better in low or high voice.

From Last Week

Review last week's lesson on confession and forgiveness. Show how this week's lesson is a natural next step in developing the Christian life.

A New Kind of Blessing

Before reading any further, get out paper and pencil and write down the petitions in which you customarily use the word "bless." How did you use it this morning? Yesterday? In class last Sunday? If you are not too different from the average your list may read something like this: "God bless my dear ones. Give them what they need. Bless all the suffering ones in Europe and in Asia and in all other parts of the world. Bless the poor everywhere. Bless those who are ministering to them. Bless me. And, dear God, bless America."

Now study verse 1 in the Scripture for today. Of course, the meaning behind the word "bless" is different in this case, but how true it is that we are prone to ask God to bless us while we forget to praise him for his goodness.

Anticipating the question, "Why should God want our praise?" the alert teacher will be ready with counterquestions of his own. Why does an earthly father like expressions of affection from his children? Why do sons and daughters like praise? If God is the heavenly father Jesus came to teach us he is, does he not respond in part as earthly fathers do? Take time to discuss the effect of a normal expression of affection in the life of those expressing such affection. What does the inhibition of such expressions do for a person? Illustrate from the case of Mr. Scrooge in Dickens' *Christmas Carol*.

Praise is not something that God commands us to give, but something that the inner compulsion of a grateful and loving spirit constrains us to give.

There is, of course, a nice line between sincere praise and gushing effu-

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "The School of Christ."

Prelude. Pianist playing two stanzas, and Amen, of "Break Thou the Bread of Life."

Call to Worship. Psalm 100.

Hymn. "Break Thou the Bread of Life." (Use all four of the stanzas. The hymn was written by the Chautauqua poet, Mary Ann Lathbury, who also wrote "Day Is Dying in the West.")

Hymnic Invocation. Read without delay, as an invocation, the beautiful hymn by John Oxenham, "Mid All the Traffic of the Ways," or Squier's "O Christ, the Way, the Truth, the Life." Both occur in *Hymns for Creative Living*.

Scripture Reading. Luke 2:40-52. The American Translation gives a fresh and stimulating version of the familiar story.

Hymn. "We Would See Jesus, Lo! His Star Is Shining." The words, written in 1913 by Dr. J. Edgar Park, are most appropriate to our theme. They are now found in several hymnals. If the hymn does not occur in the hymnal used by the school, it may be read from the superintendent's copy, or sung from the choir copies, of *Hymns for Creative Living*.

Discussion. As children and young people flock back to their studies in school and college, they and their parents will do well to reconsider the real purpose of their education. In spite of the many real advances in public education, the impression will not down that much education serves no important or vital need, that it still is too content-centered, that it often lacks clarity and courage in relation to urgent present-day issues, and that it is inadequately devoted to ethical and social idealism. We do not share the opinion of some that the public schools are wholly godless, for dynamic religious personalities on the teaching staff have a constant permeating influence, the subject-matter often has an ethical or religious bearing, and school discipline and projects cultivate habits agreeable to religious ideals. But the persistent omission of reference to religion and the lack of appeal to religious motives cannot fail to secularize the average pupil's view of life and to make material things seem important and God unnecessary.

The Christian, on the other hand, regards God not as an optional accessory to complete living, but as the center of all living worthy of the name. Christian faith needs to be explicit, not merely implied; vigorous, not dormant. The

schools, moreover, are coming increasingly under the influence of current political opinion, and this at the very time when, if democracy is to survive, they should be encouraging independent thinking, frank discussion, and pioneering adventure toward a better tomorrow. Even if future years may bring to pass some of the new recognition of religion in education that is now being discussed, it is apparent that the churches will have to do far more than at present to provide competent religious nurture for ALL the people to supplement that instruction which the American plan permits to tax-supported schools.

The important question for anyone preparing for life is: Am I practicing the abundant life daily or am I only accumulating baggage and equipment that offer some promise of helping me to live? When Jesus returned from his first visit to Jerusalem, he "increased in wisdom and stature, and in favour with God and man." Such symmetrical growth implies far more than the mental mastery of a great literature. It comprises constant exercise in social and spiritual adjustment, active devotion to the will of God and to human need, the wisdom never fully acquired from books.

If, then, we would matriculate in the School of Christ, and encourage our young folk to do so, we shall need to commit ourselves fully to the Master Teacher and to accept his goals and ways of life as our own. We must daily serve causes linked with his Kingdom, and humbly minister to the least of men, his brethren. Remembering his word, "If any man will do his will, he shall know of the doctrine, whether it be of God," we shall expect to gain a growing insight into truth and a clearer vision of God as we take risks in behalf of love. We shall devote the knowledge and skills provided by the schools to Kingdom ends, and encourage our youth to give Christian study, worship, and service the right of way in case of conflict with the excessive demands of school and college work and related interests.

Our generation needs competent lay Christian leadership more than it needs a higher degree of secular education. May we not, this year, determine to make really significant progress in Christian training and service?

Hymn. "Have Thine Own Way, Lord."

Benediction.

"The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace."

—Num. 6:24-26

on. (See Matthew 7:21.) A teacher must help the class to distinguish between one side of the line and the other, help the class to see, too, that the capacity for praise and the manifestations of praise vary in individuals. Just because some people praise God in ways different from ours does not mean that they are on the wrong side of the line. Do not let this opportunity to teach tolerance slip by unused.

A Matter of Punctuation

Notice the mark used after "benefits," verse 2. The colon indicates that a list of phrases or sentences will follow. Wherever there is a colon there is the possibility of an outline. In this case the outline might read like this:

The Lord's Benefits:

1. Forgiveness of our iniquities
2. Healing of our diseases
3. Redemption from disaster
4. Lovingkindnesses
5. Fulfillment of our desires

Discussion

Take each of the above items and ask the class-members to offer incidents that will show reasons why each should praise God. Points one and five may seem at first to be too personal for open discussion. Do not adopt a prying attitude if that is the case. If the pupils fail to respond, be prepared with true experiences that you can share with the class.

How literally should we take point two? Does "healing all my diseases" mean that God never will let me die, or does it mean that every illness from which I recover has been checked solely by the grace of God—that doctors can only assist nature?

In like manner penetrate into the real meaning of "redemption from disaster." Does this mean physical safety? Or can it mean a safety of spirit, which allows one to go through tragic experiences and still retain the integrity of his own soul?

During all of this discussion keep in mind that this Scripture is a fine example of Hebrew poetry, something not intended for a literal verse-by-verse application or interpretation. Instead, one should try to think of the material in more general terms as an expression of the greatness of God's power.

Next Week

Please turn to next week's column and note the suggestion for a meeting during the next few days. The theme for next week requires as much preparation as any subject you will consider. True worship grows out of thoughtfulness and anticipation. Begin to plan your service now.

Inviting Others To Worship God

Psalms 67, 96 and 98

Psalm 96

1 O sing unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD is great, and greatly to be praised: he is to be feared above all gods.

5 For all the gods of the nations are idols: but the LORD made the heavens.

6 Honour and majesty are before him: strength and beauty are in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.

9 O worship the LORD in the beauty of holiness: fear before him, all the earth.

10 Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

KEY VERSE: *O magnify the Lord with me, and let us exalt his name together.—Ps. 34: 3.*

TO BE READ EACH DAY

Sept. 2. M. Why Worship God? Psalm 96: 1-13

Sept. 3. T. Invited To Worship. Isaiah 2: 1-5

Sept. 4. W. Worship in the Home. Romans 16: 1-10

Sept. 5. T. God Speaks through Worship. Acts 10: 1-6

Sept. 6. F. When Worshipers Assemble. Acts 16: 12-18

Sept. 7. S. Won to Worship. John 4: 19-29

Sept. 8. S. The Gladness of Worship. Psalm 122: 1-9

SCRIPTURE SAYS—

By W. W. Adams

The historical setting of this psalm cannot be reconstructed with certainty. Some hold that Psalm 93 and Psalms 96 to 100, with a total of fifty-three verses, were originally a unit in praise of Jehovah, and that this unit later was broken up into smaller units for liturgical purposes. That separate psalms or portions of them were combined for special occasions and uses is seen in 1 Chron. 16. In this chapter, vss. 8-22 are repeated in Ps. 105:1-15; and vss. 23-33 are almost identical with Psalm 96. One can sense the appropriateness of Psalm 96 as used in 1 Chron. 16 in celebrating the coming of Jehovah into Jerusalem, as symbolized by the return of the ark to its rightful place.

Our primary concern is not with the origin, but with the spiritual worth of this beautiful psalm.

I. Vss. 1-3: The Invitation To Worship Jehovah

We recall that in Psalm 103 the psalmist spoke to himself: "Bless Jehovah, O my soul." In today's Scripture the appeal is to others.

The appeal, "sing unto Jehovah," occurs three times in vss. 1-2. This appeal is not intended to be confined to music alone. That the word *sing* is synonymous with *worship* is clear from the psalm as a whole.

The subject of the verb is found in the phrase "all the earth." The call is

universal. It is not clear whether the call is to all the people of earth only or whether inanimate nature also is included. Certainly this latter idea finds expression toward the end of the psalm.

The verb *sing* has two objects: *Jehovah* and *a new song*. The worship is to be directed to Jehovah and is to be expressed by a new song. The song is to be new, not in the sense of being of recent origin, but of being filled with new meaning and appreciation. In Isa. 42:1-13 the great and mighty deliverance promised through Jehovah's Servant constitutes the basis of a call for a new outburst of song and praise (cf. Pss. 40:1-3; 98:1).

That to "sing unto Jehovah" is to worship him is now made clear by three additional appeals.

1. "*Bless his name.*" (Recall Ps. 103:1.)

2. "*Show forth his salvation from day to day.*" Literally, "declare (proclaim) the joyful (glad) tidings." The prophet Isaiah sounded this call in even more vigorous words (Isa. 40:9). What a religious awakening would follow if all would answer with the psalmist, "My mouth shall shew forth thy righteousness, and thy salvation all the day" (Ps. 71:15). This proclamation of the good news is not to be sporadic, but is to be from day to day.

3. "*Declare his glory among the heathen (nations), his wonders among all people.*" What is Jehovah's glory? It includes his love and grace that make salvation possible. How is his glory revealed? In part by the salvation he has

wrought in us. How can we declare his glory? By showing forth his salvation; for his glory is inseparably bound up with that salvation. To ignore his salvation is to rob him of his glory. His salvation and glory are further described as "wonders" (marvellous works). These were great and mighty deeds of love—beyond the reach of reason.

God's wonderful works are not confined to one person or one nation. They are offered to and wrought out among "the nations, all the peoples," as they give God opportunity. Just what great experience the psalmist had in mind is lost to us. But each one can fill out the picture according to his own experiences. This psalmist was no Jewish partisan, enamored of Israel's glory. He had plumbed the depths of God's words to Abram: "All the nations of the earth shall be blest." One thinks of the Christian's commission to proclaim the gospel to all nations.

II. Vss. 4-6: The Basis of the Invitation

The word "for" at the beginning of verse 4 introduces the ground upon which the call to bless Jehovah is based. The basis is threefold.

1. "*Jehovah is great.*" This perhaps looks back to his greatness as redeemer, his mighty deeds in saving men, and to the glory manifested in that salvation. It follows that he is "greatly to be praised" (cf. Ps. 48:1).

2. "*Jehovah made the heavens,*" an idea prominent in Jewish thought (Gen.

1; Pss. 102:25; 115:15; Isa. 42:5). This puts Jehovah in sharp contrast to heathen gods. "For all the gods of the nations are idols" (nothings). This fact underlies the first two commandments. Because of his creatorship and ownership of all things (Ps. 95:4-5), including the images that men worship, He is to be feared above all gods." He will share honors with no competitor.

3. *Divine attributes belong to Jehovah alone.* "Honour and majesty are before him: strength and beauty are in his sanctuary." Jehovah has revealed himself first in nature—as creator, sustainer, ruler of all things. Honor, majesty, and glory therefore belong to him. He has further made himself known by his spiritual dealings with his people. We know him as the possessor and giver of strength and beauty.

I. Vss. 7-9: Appropriate Worship

Four acts of worship are specified:

1. *Give to Jehovah his due.* The phrase "all the earth" (vs. 1) now becomes, "ye kindreds (families) of the people." The call is not limited to Israel. If only the peoples of earth would willingly do as the psalmist says: "All the ends of the world shall remember and turn unto Jehovah: and all the kindreds of the nations shall worship before thee" (Ps. 22:27; cf. Rev. 5:11ff.)! As creator of the world and as redeemer of men, all strength and glory belong to God. In life and in fitting deeds of worship we should give God his due.

2. *"Bring an offering, and come into his courts."* This is one of the many ways of giving to Jehovah his due. This was deeply embedded in Israel's life and worship. Christianity has effected no change in this basic requirement of bringing an offering to the house of worship.

3. *"O worship Jehovah in the beauty of holiness" (in holy array, ornaments).* Out of this divine attribute grew the demand that everything connected with the worship of God should be holy—the temple, the instruments, the people. Increasingly it was made clear that "this beauty of holiness" must include beauty of thought, purpose, and life.

4. *"Fear before him, all the earth."* Reverent fear has its rightful place in acceptable worship.

IV. Vs. 10: The Supreme Reason for Worshipping Jehovah

The call of vss. 2-3 is here repeated, "Say among the heathen" (nations). The message is threefold:

1. *"Jehovah reigns."* In these words we have the theme of the group of psalms to which this one belongs (See 93:1; 97:1; 99:1). In our own day men are questioning the existence of God, and

are denying that he reigns in the affairs of men. Men hastily conclude that present-day chaos and anarchy disprove the sovereignty of God. But deeper insight reveals the fact that it is the idea that men can rule without God that is now disproved. That God does hold the reins of nations ultimately in his control, that he will finally turn even the wrath of men to praise him and to verify his moral order was never clearer than now.

2. *Because Jehovah reigns, "The world also shall be established that it shall not be moved."*

3. *Because Jehovah reigns, justice shall finally be established in all the earth.* This significant Biblical teaching is greatly needed in this day of world-wide oppression and injustice (cf. Ps. 98:9; Isa. 9:6-7).

V. Vss. 11-13: The Universe Invited To Unite in Worship

Reaching beyond human beings, the psalmist calls upon inanimate nature to join in the worship of Jehovah.

1. *"Let the heavens rejoice."*

2. *"Let the earth be glad."*

3. *"Let the sea roar, and the fulness thereof"—that is, all animal life in the sea.*

4. *"Let the field be joyful, and all that is therein"—that is, both vegetable and animal life.*

5. *The psalmist speaks with confidence:* "Then shall all the trees of the wood rejoice before Jehovah." This personification of inanimate nature characterizes both the Old and the New Testaments (Pss. 69:34; 98:7; Isa. 42:10; 44:23; Rom. 8:18-22).

The appeal for universal praise of Jehovah is grounded finally on the fact of his coming to judge the earth: "For he cometh to judge the earth." The Creator and Redeemer is ultimately the Judge of all things. His righteousness, justice, and truth will triumph over all opposition. The coming of Jehovah in judgment is an unfailing comfort to all who live in the spirit of this psalm.

LESSON APPLIED

By Howard K. Williams

Purpose. To show the nature and importance of church worship, and to enlist those who will invite others to worship.

Preparation. Read aloud the psalms appointed for this lesson. Look up the historical background of these psalms. Study the outstanding points. You can treat the three psalms in turn, or you can use the psalms to illustrate the topic, "Inviting Others To Worship God." Have we learned to participate in united worship ourselves?

I. The Background of These Psalms

Each of these psalms has to do with united worship. Last week we considered personal praise of God. We heard the psalmist call upon his own soul to praise the Lord. But this personal praise, essential though it is, is not enough. Congregational worship also is essential.

You hear people say, "I do not need to go to church, I can worship God by myself." To a degree, that is true, but it is far from the whole truth. People who do not go to church soon lose the desire to worship God. They forget God. People are like burning coals. Together, they furnish a lasting fire. If one falls out on the hearth, however, it soon loses its glow.

The psalms we are considering were written for Temple worship, and found their inspiration in the events of the nation. I Chronicles 16 gives the story of David bringing up the ark of the covenant to Jerusalem. In this ceremony David had choirs sing hymns of praise. If you will read verses 23 to 35, you will note a marked similarity to Psalm 96. Psalms 95 to 100 plainly are meant for Temple use. Psalm 67 was evidently written to be sung, in a worship service, at the close of harvest.

A large place was given in ancient Israel to this united praise in the Temple. In those hard days when Israel was returning from captivity to build up the destroyed city of Jerusalem, they made sure to take along with them great choirs to lead in the congregational singing. Let us look now at some of the lessons to be drawn from these psalms.

II. A Call To Worship

Many things combine to keep people from church worship, and undoubtedly there has been a falling-off in church attendance. The recent Northern Baptist Convention took cognizance of this fact. Attention was called to the seventeen million youths who are without any religious connection or instruction. And you know that you cannot count upon one hundred per cent of the church members being present at the worship services. Emphasis, then, must be laid upon inviting people to the public services of worship. That was what the psalmist did:

"Let the people praise thee, O God" (Ps. 67:3).

"O sing unto the Lord . . . all the earth" (Ps. 96:1).

"Make a joyful noise unto the Lord, all the earth" (Ps. 98:4).

There is need today to call people to public worship. How many do you invite? It is not enough that you yourself worship in God's house. It will not be "enough" until all men worship

God. Suppose all the rulers and nations of the earth were to worship God together. What a "concert of nations" that would be! Here lies the only solution—worship at the feet of Jesus.

But, as Franklin said, "Take care of the pennies and the dollars will take care of themselves." Big results can come only when each individual takes care of his own responsibility. Dwight L. Moody began his great career as a soul winner by renting first one church pew, then other pews, and filling them with people he personally had invited to the services. If every church member would do that, how quickly the world would be evangelized! Now that we have talked about it, let's do it! Will you undertake to bring someone with you to church tonight?

III. How To Worship

The opening verses of Psalm 67 are suggestive as to method. The psalmist asks that "God may cause his face to shine upon us; that thy way may be known upon earth."

One day the doorbell rang. When I opened the door I found there a young woman selling a face lotion which was supposed to clear the complexion and to make the skin beautiful. Naturally I looked to see the effect of the lotion on her face, but alas, her skin was rough. The question at once arose in my mind, "Are you a sample?" The psalmist rightly seeks God's sunshine in order that his invitation to others may be convincing. If we are to be successful in inviting others, our worship must show in our lives.

On a train, a woman talked to a man for an hour about the faults of her minister, the faults of the church officers, and the faults of the members of her church. Then, just before she was to get off the train, she had a sudden missionary inspiration. She said: "By the way, I never see you at church. Why don't you come?" And the man wondered why he should.

Christianity is a missionary religion. "Declare his glory among the heathen, his wonders among all people" (Ps. 96:3). If we do not try to win others to Christ and the church, we well may wonder if we have Christianity at all. People say, "I live my religion, not talk it." But talking, after all, is a very large part of living. Why not use our tongues to invite men to Christ and his church?

IV. Why Worship?

Because God is great. The psalmist speaks of God's "glory," "wonders," "honor," and "majesty." Surely God is worthy to be praised. That is what worship is, the expression of our sense of the worth-ship of God.

Because we need public worship. The future of Christianity is involved in the habit of church attendance. "Not forsaking the assembling of ourselves together, as the manner of some is," exhorted the writer of Hebrews in a day when to worship Christ publicly meant to risk one's business and one's life. But, as Dr. Jefferson well said, "The habitual churchgoer comes to have not only a different feeling, but also a different character."

Because others need public worship. Church worship insures the spread of the gospel. Have you ever heard of a missionary being sent out by individuals who never met in worship? Congregations send missionaries. Congregations, assembled in worship, inspire individuals to invite men to Christ and to the church.

V. What Is Worship?

Worship is such adoration of God as results in reverence to God and obedience to his will. Anything less is not worship. Aesthetics, skill, talent, ritual, forms, be they ever so beautiful, do not constitute worship unless there is expressed in them a real reverence for God, a reverence for God which shows itself in Christlike living.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Worship Service

"Making Worship Attractive" is the idea behind the discussion for today, but a lesson on worship falls far short of its mark if it remains only discussion. Worship is best taught through demonstration, which means that the period before the lesson presentation should be planned today with special care. If the whole department meets together for this period, co-operate with representatives from the other classes in preparing the worship program. Psalm 96 could be used as a text for the worship service. Ask the worship committee to meet with you early in the week to consider the elements of worship mentioned in this psalm. As you develop the service try to demonstrate each of the points mentioned so that you may use the program as material for discussion later on — a sort of springboard from which to plunge into your topic. It is better for young people generally to begin with a criticism of their own efforts at building a worship service than to open up with an attack on the services of the church or of other churches. Working together like this, too, will show the class that a worship service is not something that leaps full-fledged into being; it takes thought and patience and imagination and effort to develop one.

Elements of Worship

1. *Sing a new song.* Can "song" here be interpreted as "Theme"? What advantage is there in having a theme for a service? What do you think of the theme *Light*? This was used at the Northern Baptist Convention last May in Atlantic City. Decide upon your own theme for September. Some may want to center the worship upon nature: autumn and beauty and migrating birds sure in their flight. Because many young people are returning to school it would be appropriate to build a service of gratitude for vacation time and for the opportunity of further preparation, basing the service upon 2 Tim. 2:15.

2. *Declare his glory among the nations.* How is this done? Through missions? Is a worship service the place to spread information about activities on the mission field? Should this information be given by a missionary or are there other ways to present it? What new ways of presenting the missionary cause can you suggest? Look up back numbers of *Missions* and write to the Mission Boards for pamphlets and other materials. Find out what your own church is doing for missions. Report on W. W. G. projects and activities of the young people's society.

3. *Ascribe unto Jehovah the glory due unto his name.* What Scripture passages do this most effectively? What psalms are worship psalms as distinguished from purely individualistic psalms like the Twenty-third and One-hundred-third Psalms? An interesting project growing out of this service would be the writing of a present-day psalm. To enrich the service of worship, ask someone to read a poem that ascribes glory to Jehovah. In this choice remember your theme.

4. *Bring an offering.* How will you plan for the taking of this offering? Can you improve upon the customary way? What can you do during the week to prepare the class or department for this part of the program? Could you call up the members to remind them or plan a special project or send out information about tithing? Could you, during your worship service, initiate some new project? Refugee relief is to the fore. What is your class doing about it?

Look up statistics on spending in the United States. Compare what is spent on candy, cigarettes, amusements with what is spent on the church and for missions. Get this information from your pastor or from the public library. Consider the proper time for the presentation of such a chart. Should it be during the worship service, before or after? With or without explanation?

5. *Worship Jehovah in holy array.* What part do vestments, choir robes,

... have in a worship service? How likely do individuals and churches differ in their appreciation of such "array"? In the general discussion period ask for a description of different robes seen in other churches, and invite comments on the subject. What responsibility would members have for their own choir robes, if they sing in the choir? Compare this with the responsibility they appear to have.)

5. *Let the earth rejoice.* Verses 11-13 picture nature—heaven and earth, the fields, and all the trees of the world joining in the worship of Jehovah. What part can nature have in an indoor worship service? Does your church use flowers regularly? If so, are they artistically arranged? Is your class ever responsible for their arrangement? Do those who have charge ever use some of the helpful books on Flower Arrangement? If not, why not?

The above questions are for the teacher to use when meeting with the planning committee before class and also to use during the discussion period later in the session. If it seems impossible to work out a service for demonstration purposes, ask these questions about the church worship service.

Project

How about making this week a "Come-church-with-me-next-Sunday" week? Each member of the class should try to bring one other person to class and pray together for church. This will make a good beginning for a new season.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

At School at Worship

Theme. Christianizing Industry.

Prelude. Pianist playing a stanza of the opening hymn.

Hymn. "God Save America!" Sing five of the stanzas, if time permits; especially the last three.

Poem. "Jesus the Carpenter," by Charles M. Sheldon. It occurs in *Hymns for Creative Living*. It may be read by an experienced reader or given from memory. Another appropriate poem is Eddert-Kennedy's "The Carpenter."

Scripture. Matthew 25:34-40 in the American Translation, preferably given from memory.

Prayer. Read Walter Rauschenbusch's "Prayer for Employers" or his "Prayer for Men in Business" from *Prayers of the Social Awakening*.

Picture Meditation. Compare Jesus' attitude toward the more and the less privileged folk of his day, as it is represented by recent painters. There are three outstanding pictures of Christ and

the rich young man—the familiar one by Hofmann, a vividly suggestive study by Von Gebhardt, and a challenging portrayal by Clementz. The first two are given masterly interpretations by Albert E. Bailey in his *The Gospel in Art*. Other gospel incidents and teachings involving hints regarding his attitude to the privileged are the parables of the Pharisee and publican, of the great supper, and of Dives and Lazarus, the discussions with Nicodemus and Simon the Pharisee, and the cleansing of the Temple. A simple but fascinating picture suggesting Jesus' attitude to humble laborers is Zimmermann's "Christ and the Fishermen," which also has been ably interpreted by Dr. Bailey.

Prayer. Read Rauschenbusch's great "Prayer for Workingmen," in *Prayers of the Social Awakening*.

Hymn. "When Wilt Thou Save the People?"

Poem. "Song of Christian Workingmen," in *Hymns for Creative Living*. Author, Thomas Curtis Clark.

Discussion. The recurrence of Labor Sunday reminds Christians of the necessity of earnest concern for the economic and social welfare of all men. Someone has termed Christianity the "world's most materialistic religion." Certain it is that Jesus frequently emphasized the importance of the body, its nourishment and health; that he came to minister to the poor, the captive, the blind, the bruised; that he taught men to pray for daily bread; that he warned men of the grave dangers of wealth; that he expected the criterion of the final judgment of men to be their ministry to ordinary human need.

The Kingdom of God, of course, was to be far more than an economic utopia. Man could not really live by bread alone. But Jesus knew that man could not live without bread and the other necessities of life, and that brotherhood and love could not prevail if the privileged lived complacently, as Dives did, in the very presence of desperate human need. He who "knew what was in man" had no illusions regarding the perennial excuses by which the possessors of wealth or influence have often justified their refusal to share as brothers with the less fortunate. He was glad to recognize merit and ground for hope in poor and powerful alike, but the price of finding eternal life was to be a thoroughgoing, brotherly sharing.

Yet in the "prosperous" America of 1929, according to the conservative Brookings Institute report, 36,000 had an aggregate income equal to that of 11,600,000 families at the opposite end of the economic scale! More than forty millions of Americans are definitely victims of our present economic order, especially many of the tenant farmers,

migrants, Negroes, and unorganized, unskilled workers. In depression times, with depleted reserves, other millions lack employment, security, adequate housing, health protection, proper food and clothing, and cultural opportunity, usually through no fault of their own. The more fortunate as a rule guard their advantage by many devices, and often develop attitudes of superiority and callous disregard toward the victims of the process by which they are enabled to live in luxury. Under such circumstances it is inevitable that the strong class-consciousness of the privileged should in time be matched by class-consciousness among the underprivileged, and that the latter group should demand a larger share in the earnings and control of industry.

The church of Christ can hardly fail to sympathize with the just demands of the workers, even though it disapproves of some of labor's specific demands and methods, as it likewise disapproves of unfair activities on the part of capital and management. The Christian who would contribute to social justice must often associate himself with movements of labor, capital, or government of which he cannot wholly approve, but he must earnestly seek to persuade the leaders of those movements to Christian attitudes and to the utmost possible co-operation with their opponents. The church should also provide opportunity, regularly and in crises, for the frank, yet Christian, presentation of opposing viewpoints. By co-operating with any promising effort to redress the injustice in the present situation, Christians may do much to relieve tensions, win justice for their suffering brothers, and make religion vital.

Christianity proposes no blueprint for social change, and may regard no particular form of economic organization as final and perfect. The Christian layman, however, who needs to make the blueprints, will as speedily as possible seek such change or transformation of our present order as will put persons before profits, substitute co-operation for competition, and inspire creative joy in place of fear and hate. There is much real Christianity in industry today; but when authoritative estimates inform us that America can now produce enough goods to provide from \$2000 to \$5000 per year per family, Christian leaders know that poverty and wealth are alike inexcusable, and these leaders feel an urgency to create the moral climate required for extensive change. The achievement of economic justice is not the ultimate goal of the religion of Jesus, but his kingdom will not advance far without it.

Hymn. "Where Cross the Crowded Ways of Life."

The Ever-Present God

Psalm 139

Psalm 139: 1-12, 23-24

- 1 O LORD, thou has searched me, and known me.
- 2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
- 3 Thou compassest my path and my lying down, and art acquainted with all my ways.
- 4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.
- 5 Thou has beset me behind and before, and laid thine hand upon me.
- 6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
- 7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea:

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if there be any wicked way in me, and lead me in the way everlasting.

KEY VERSE: *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14: 23.*

TO BE READ EACH DAY

- Sept. 9. M. The Ever-Present God. Psalm 139: 1-12, 23-24
 Sept. 10. T. God in Heaven. Ecclesiastes 5: 1-7
 Sept. 11. W. God on the Sea. Acts 27: 18-26

- Sept. 12. T. Present in Temptation. Matthew 4: 1-11
 Sept. 13. F. Present To Help. Isaiah 41: 8-13
 Sept. 14. S. The Light of His Presence. John 1: 1-9
 Sept. 15. S. Forever with God. Psalm 61: 1-8

SCRIPTURE SAYS—

By W. W. Adams

Like the psalms studied in the last two lessons, Psalm 139 is largely an interpretation of God. But there is a distinct difference in tone and purpose. There the atmosphere was devotional, worshipful. Here it is didactic, philosophical. Here the psalmist has meditated upon his experiences and observations and has produced a philosophy of God and his universe. God belongs to no tribe; he is not conditioned by space and time. The more we learn of God, the more we appreciate the universe. The more we learn of the universe and of God, the more we appreciate God's knowledge of and love for us.

Let each student get the message of this entire psalm. While comments are here limited to about one-half the psalm, the remaining sections are included in outline form.

I. Vss. 1-6: God's Omniscience

God knows all things. This fact is made clear by a series of statements, running through verse 5.

1. "Thou hast searched me." The action is continuous. Thou dost search me. I am the object of your searching eye. You probe me until my inner life lies fully exposed to your gaze. "Thou hast proved mine heart; thou hast visited me in the night" (Ps. 17:3; cf. 44:21; Jer. 12:3).

2. "Thou knowest me." As a result of

your searching, you know me thoroughly.

3. "Thou knowest my downsitting and mine uprising." Here the psalmist passes from his inner life to his external activities. The day has closed; the psalmist looks at the day from that standpoint. God *knows* (conceives as an objective fact) my path from my retiring in the evening back to my rising in early morning. "But I know thy abode, and thy going out, and thy coming in" (2 Kings 19:27). God also understands (perceives) the content of man's thoughts. "Thou understandest my thoughts afar off" (cf. Isa. 66:18). God's knowledge of man is complete.

4. "Thou compassest (searchest out) my path and my lying down." God scrutinizes my path through the day until I come to my rest at night. Every place touched between morning and evening, all that I do, comes within the range of thy searching eye; nothing is hidden from thee. Thou "art acquainted with all my ways." "Doth not he see my ways, and count all my steps?" (Job 31:4).

5. "For there is not a word in my tongue, but, lo, O Jehovah, thou knowest it altogether." Note that this is a causal statement. Not only my spoken words, but the unspoken as well! And he knows them *altogether*—perfectly: their prompting, meaning, purpose, effects. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). God also "will bring to light the hidden things of darkness, and will make manifest

the counsels of the hearts" (1 Cor. 4:5; cf. Heb. 4:12ff. for a still stronger statement). Out of the heart are life's issues. Thoughts lie at the root of conduct. Words spoken cannot be fully cancelled. These Scriptures give comfort or strike terror according to what fills the thoughts and words of each individual.

6. "Thou hast beset me behind and before." God literally surrounds man with His presence and protection. God watches from all sides, not as one hostile and eager to do injury, but to sustain, protect, and guide. Thou hast "laid thy hand upon (over) me" — for my safety and comfort. "The angel of Jehovah encampeth round about them that fear him, and delivereth them" (Ps. 34:7; cf. 125:2).

The psalmist is overwhelmed with the realization of God's knowledge and care. "Such knowledge is too wonderful for me." God knows me better than I know myself; his knowledge reaches beyond my power of comprehension. I can only wonder at it. So Paul concluded with reference to God's dealings with Jews and Gentiles (Rom. 1 1:33ff.). "It is high, I cannot attain unto it." I cannot fully think it nor avail myself of all the privileges it opens to me.

II. Vss. 7-12: God's Omnipresence

God is everywhere. This fact, implied in the discussion of God's omniscience, is now given detailed expression. This section is in two parts.

1. Vs. 7: "Whither shall I go from thy spirit? or whither shall I flee from

presence?" Here a question is asked on two parallel lines. Not that he wants to get away from God. He is opening the way for a series of statements designed to show that it is impossible to go beyond the presence of God. Elsewhere God asks himself these questions: "Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places that I shall not find him?" (Jer. 23:23-24). In the Old Testament generally the Spirit of God is represented as the divine energy, active in the interest of various phases of man's life and needs. In this passage, the Spirit of God is identical with God's presence. Wherever God is, there his Spirit is also. The fact of God's presence everywhere became a fixed conviction with his true prophets (Amos 9:1-2).

2. Vss. 8-12: "If I ascend up into heaven, thou art there." This is the first of the four answers given to the question of verse 7. Heaven is conceived as being the space above the earth.

"If I make my bed in hell (Sheol) beneath, thou art there." In contrast to heaven, the underworld was called Sheol, and was thought of as containing the spirits of the dead, both good and bad. The word Sheol corresponds to the Greek word Hades. But even this lower region is not outside the presence of God. "Sheol and Abaddon are before me, O Jehovah; how much more then the hearts of the children of men!" (Prov. 15:11, V.)

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." East where dawn begins; where the day takes wings. The uttermost parts of the sea were the farthest reaches of the earth westward into the Great Sea, where the sun apparently set each evening. Thus, if I travel the entire course of the sun, from east to west, I find God present everywhere. Nowhere on this long course of the sun can one find a place of escape from the presence of God. His hand is always where I am, to protect me for my protection, upon me to direct my steps. God's knowledge and power are ever at my disposal.

"If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Not even the darkness can conceal man from God. Could I let the darkness cover me, hide me from God? Suppose the light about me should be night! That is, if darkness could continue and there were no day, could I not escape God's scrutiny? "Thou sayest, How doth God know? can he judge through the dark cloud?" (Job

22:13). The answer is clear: God can pierce the darkness as easily as he can the light. They are alike to him. "For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death (thick gloom), where the workers of iniquity may hide themselves" (Job 34:21-22).

III. Vss. 13-16: Gratitude for Man's Wonderful Creation

IV. Vss. 17-18: Gratitude for God's Knowledge and Presence

V. Vss. 19: 22: Anger at Opposition to God

This section must be interpreted in the light of the example and teachings of Christ. He requires that his disciples show love, patience, and a spirit of prayer towards enemies.

VI. Vss. 23-24: Prayer for Divine Guidance

We have here a series of petitions, each leading logically to the one that follows.

1. "Search me." The statements made earlier in the psalm (vs. 1ff.) are now changed to a petition. I am willing, yea, I beg you to search me thoroughly.

2. "Know my heart." Search in order that you may know me inwardly.

3. "Try me." Put me to the test. "Examine me, O Jehovah, and prove me; try my heart and my mind" (Ps. 26:2, R.V.; cf. Prov. 17:3).

4. "Know my thoughts." The inner life is summed up in the words *heart and thoughts*.

5. "See if there be any wicked way in me." This implies a readiness to submit to God's examination and to mend one's ways in the light of that examination. It rightly assumes that wickedness may escape me but not God (cf. Ps. 19:13).

6. "And lead me in the way everlasting." This is the ultimate purpose of the examination asked for. Search me, know me, help me be clean in order that you may lead me in the way that has no end. Thus the psalmist would turn the fact of God's knowledge and presence into practical living.

LESSON APPLIED

By Howard K. Williams

Purpose. To help the members of your class realize that God is always present wherever they may be; and that he knows them altogether and will care for them.

Preparation. A thoughtful contemplation of this psalm and a search for realistic illustrations of the truth of God's presence.

I. God's Omniscience; "Thou Knowest" (vss. 1-6)

Professor Mitchel's equatorial telescope which was moved by clockwork, as it approached the earth toward sundown, disclosed a boy in a tree. He was stealing apples. Since no one was near, the boy was totally unaware that anyone saw him. God may seem far away, but he sees all.

Edgar Allen Poe, in his story, "The Pit and the Pendulum," tells of a prisoner in a cell, of his varied tortures, and of his efforts to escape. One of his greatest tortures was the awful knowledge that his "every motion was undoubtedly watched."

What a terrible life it must be in those countries where one's every word is heard, where one's every movement is watched! Illustrations come to us from Germany and Russia of this constant watching for any signs of opposition to the government.

A roofer came down from working on the roof. His boss asked him why he had taken so long. He replied, "I wanted to make sure the job was right." "Why should you bother, nobody will see it." The man replied, "But God will see it!"

What an *awful* thought or what a *blessed* thought, to think that God knows us altogether! If we sincerely try to do the right, it is good to remember that God knows. He knows our frame, he makes allowances for our shortcomings. But what a terrible thing to try to hide a wrong and then be discovered! People often do things in the dark that they would hate to have the light shine upon. But "darkness and light are both alike" to God. "Thou God seest me!"

But God's knowledge is protective as well as detective. God is not merely spying on us. He does not seek to know in order to punish. He guides us with his eye. He remembers we are dust, and so stoops to help us.

God's knowledge is awe inspiring. "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 13:33). The highest intelligence of man is as nothing compared with God's wisdom. The more a man knows, the more he marvels at the intelligence manifested in the creation of this universe.

Recently, in company with a friend who has made the human body his life-long study, I boarded a boat from which we could look through glass under the water. We had a remarkable view of the fishes and the underwater plant life. When we came away, he said, "I have seen a new world." A telescope reveals another world. The microscope reveals still another world. Surely God's knowledge is too wonderful for man! "It is high, I cannot attain unto it" (vs. 6).

Since this is so, shall we not trust God

in sunshine and in shadow? Shall we not be glad that so wise a God is our Father, that he knows the way we take, and that he will lead us aright?

II. God's Omnipresence; "Thou art there" (vss. 7-12)

God is everywhere. The psalmist rises to noble poetic heights in his praise of God's omnipresence. "Whither shall I flee from thy presence?" The answer obviously is, "I cannot." Though I climb high into the heavens, thou art there. Though I descend into the grave, thou art there. Though I fly with the swiftness of morning light, or dwell in the isles of the sea, thou art there and canst hold me. Though darkness descend, it cannot be too dark for thee. This thought is beautifully expressed in Tennyson's "Enoch Arden." Enoch is about to sail for China, and Anna, his wife, is disconsolate. He counsels her:

"Or if you fear,
Cast all your cares on God, that anchor holds.

Is He not yonder in those uttermost
Parts of the morning? If I flee to these,
Can I go from Him? and the sea is His,
The sea is His; He made it."

Later, when homeward bound, Enoch is shipwrecked. On a lonely isle he found his counsel true in his own case.

"Had not his poor heart,
Spoken with That which being everywhere
Lets none who speak with Him seem
all alone,
Surely the man had died of solitude."

So each of us completely may have the consciousness of God's presence, There is enough of God for all of us.

You ask me how God can be everywhere? Where are you in your body? Are you in your hand, or in your heart, or in your foot, or in every part of your body?

"Though God extends beyond Creation's rim,
Each smallest atom holds the whole of Him."

Dr. Gordon said, "In mathematics the whole is equal to the sum of its parts, but we know of the spirit that every part is equal to the whole. Every church, every true body of Christ, may have as much of Christ as every other church."

Jonah was astonished to learn that Jehovah was God of the sea as well as of the dry land. The storm taught him that he could not run away from God, no matter how far he went.

Because God is everywhere we need fear no evil. Nor need we shout to be heard of him.

"Closer is He than breathing,
Nearer than hands and feet."

How a consciousness of the presence of God ennobles life! Do we feel his presence as we sit in church? As we approach our daily tasks? As we live in the home? As we travel to and from work?

If we truly felt that God is everywhere, what changes would we make in our practices?

III. God's Omnipotence; "Marvellous are thy works" (vss. 13-18)

The psalmist tells us why God knows us so well. He made us! He formed our bodies (vs. 13).

Truly, we are fearfully and wonderfully made. Truly, the works of God are wonderful. Contemplation of God's might was a precious occupation for the psalmist and should be also for us.

In Chicago one day some streeturchins were playing before the great statue of Lincoln. They were unmindful of the great work of art; unmindful of the great man represented in bronze. But an old man who came up to the foot of the statue removed his hat and bowed his head in a moment of reverence. Thus, there are many who play, even fight, in the presence of the works of God displayed all about them. Blessed is that man who, before the works of God, bows his head in reverence to Him who wrought this marvelous universe, and who revealed in it something of his omnipotent self.

Because God is present, and knows all, and is all powerful, those who walk with him may find comfort and strength and sympathy and power; they may become "more than conquerors through him"! Is this mighty God, your God?

IV. The Psalmist's Prayer (vss. 19-24)

Over against this conception of a righteous and powerful God is the evil which we see in the world of men. "How can God endure it? Why does he not use his great power to put an end to it? He could if he wanted to. Why doesn't he?" Well, that is one of life's great mysteries. Turning from that inexplicable problem, the psalmist prayed that he might have no share in the wickedness; that God would search his very soul and lead him in the way eternal.

One day, by the side of Derwentwater in the Lake District of England, I read the beautiful inscription on the monument of John Ruskin. It bids the reader feel the presence of God in that quiet scene. And surely God's presence could be felt there. But hardly had I turned to walk back toward the town when I saw a wretched woman dressed in dull black, hobbling along on a wooden stick

for a leg, and a little further on I saw a poor man mumbling for alms. From the sublime to the tragedies of life! Why? God is here and he knows. His love is shown in greater sacrifice than ever men make. Shall he not at last vindicate himself? Then we shall understand. Let us pray that he may search our hearts. Let us pray that we sin not in thought or word or act, and that he may lead us in the way eternal.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Know Your Youth

How are we to teach a lesson about an "ever-present" God to a group of young people who do not want someone ever-present for fear he might cramp their style? It is not going to be an easy task. Before we begin such an undertaking we shall need a time of quietness by ourselves, remembering our own youth and reminding ourselves of the character of present-day youth. Our great concern as we approached adulthood was not to keep ourselves surrounded by guardians, but to be free from them; similarly, the goal of the young people of today is not to seek out chaperonage but to flee from it. (If you doubt this last statement ask the class what they think of chaperons.)

In spite of this tendency toward freedom, however, youth in their reasoning moments will admit the need of adult guidance. Any wide-awake teacher can readily bring to mind local incidents in which such care averted disasters and a lack of it brought about catastrophes. Only the most obstreperous, most obstinate will fail to follow you in this argument.

From this point, push forward to a discussion of the need for someone who knows us even better than our parents or our best friends know us. Our parents and teachers can keep watch over our bodies, and to a certain extent over our characters, but every honest person will have to admit that he possesses places in his soul that he never opens up to any human person. Not only that, but there come times when everyone of us greatly needs an understanding companion, either because we are depressed or because we are lifted high above surrounding spirits. For such places and such times today's psalm assures us that there is such a presence.

Prerequisite Experience

Ask each one of the class to read through the psalm in an attempt to reconstruct the experience that the psalmist must have passed through before writing this particular psalm. Does this psalm sound as though it had been writ-

International Sunday School Lessons

...n, after a period of depression, when the writer came again upon a fresh realization of God's omnipresence? Be sure to tie up this conclusion with the experiences of the young people so they may catch the fervor of the subsequent worship.

God Described in Psalm 139

A. Omniscient. Have the class read over the psalm again to discover the kind of God the psalmist worshiped. Notice the descriptive verbs — strong, penetrating words of action. Notice that these are both past and present.

B. Omnipresent. Next note the repetition of "Thou art there." In what other way does the psalmist proclaim God's presence at all times and in all places?

God We Worship

Can we who are teachers confess that we consistently practice the presence of an ever-present God? If not, how can we ever hope to convince others of his reality? Do we constantly live in the presence of one who knows our inmost thoughts? Does our fear or our desire to keep these inmost thoughts to ourselves have any influence on God's searching? Have we had the experience related in verses 7-12? If not, why? If not, do we desire such an experience?

Practicing the Presence of God

What does this mean? What part do personal devotions, church, church school, prayer, confession, meditation, service, faith, have in this practice? What does faith in an ever-present God do for our thoughts, our desires, our attitudes, our prejudices, our self-control, our actions?

Special Assignments

1. Write your own version of Psalm 139 thinking in terms of some of the present-day inventions: Airplanes that carry you to the far places of the earth, globes that carry your word around the world, telescopes that open new vistas, microscopes that reveal infinitesimal and perfect worlds.

2. Distinguish between "a word in my tongue" and "a word off my tongue."

3. How can God be with us both in our good living (verse 8a) and in our bad moments (verse 8b)? What influence does this thought have on us in our joys, in our sins?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "God Lives!"

Prelude. Pianist playing "I Know That My Redeemer Liveth," from Han-

del's "Messiah." (A phonograph record may be used.)

Scripture Meditation. Immediately after the prelude, read Ps. 139:7-10, and continue with the

Invocation, the Lord's Prayer, and the **Choral Response**. "The Lord Bless You and Keep You."

Directed Meditation. Asking all to bow in silent meditation, the leader may suggest that they seek to enter into the immediate presence of God. He may make, now and then, suggestions which will guide meditation, prompt penitence and gratitude, and stir aspiration and purpose. Entering upon the great opportunities of the fall season, refreshed by God's gifts of beauty and recreation in the summertime, we face anew the possibilities of our own lives. We are distressed by confusion within and evil without. We feel inadequate before the challenge of a world so desperately needing the way of Christ. Perhaps we too have shared the common lack of faith in God and love. Perhaps our lives have given poor witness to the faith that God lives and will surely triumph. When many are giving life, liberty, and happiness to aid the futile business of killing, shall we be indifferent to the challenge to dare and to sacrifice for the greatest cause in the world? Will others, observing us this week, be cheered and inspired by a new sense that God is vigorously active in and through us? What weaknesses must we conquer, what causes serve, what persons befriend, in order to advance the Kingdom of our Lord?

Prayer Hymn. As a response to the meditation, the leader should read, or a devout soloist should sing, Prof. Hallam Tweedy's beautiful prize hymn on prayer, "O Gracious Father of Mankind," which already occurs in several hymnals, including *Hymns for Creative Living*.

Hymn. "How Firm a Foundation." A great hymn of courage for times of persecution. Should be sung briskly, all five stanzas.

Discussion. A vital faith that GOD LIVES is humanity's supreme need today. A God whose character has been revealed in Jesus Christ is master of the destiny of the universe. Is it not faith's opposite—fear—that makes us selfish, superior, intolerant, prejudiced, class-conscious, penurious, oversensitive, nationalistic, dishonest, jealous, angry, warlike? Banish fear by a glad faith in a loving Father and nothing can really harm us. "All things work together for good to them that love God." Faith in a God of love impels one to find permanent security by trusting in love. Fear divides; faith unites. If we take counsel of our fears, we are doomed; if we take counsel of our faith, the kingdom of heaven is at hand!

The faith that God lives is far more than a casual intellectual consent or the conclusion of a course of reasoning. It is daring the universe; it is "betting your life there is a God"; it is taking risks while sharing Jesus' faith in a God of love. Such faith is caught rather than taught—caught by the contagion of dynamic faith-filled and faith-demonstrating personalities. One such life may inspire scores, hundreds, even thousands with a sense of God's reality, of the finality of the moral order, and of the joy of humble service.

Human faith in the ultimate victory of justice and love will be affected for good or ill by our faith or fear and its life result. We are today inspired by the faith of Abraham, Moses, Amos, Hosea, Paul, Polycarp, Francis, Hübsmaier, Wesley, Fox, Williams, Judson, Garrison, Tolstoy, Rauschenbusch, Lansbury, Schweitzer, Kagawa, and by the faith also of humble parents, teachers, pastors, pioneers and friends. Jesus, of course, surpasses them all in his encouragement to deathless faith—*IF* we let faith issue in appropriate "works." Faith without works is dead, for without works faith loses its identity as adventure. If we would restore faith that God lives, let us adventure with Christ, and we shall experience a reality no reasoning can deny.

Mary Slessor thus adventured with God and won an abiding faith. Although a factory worker and a daughter of a drunken Scotch shoemaker, she prepared for mission work and at twenty-eight went to Nigeria to labor for nearly forty years among the Calabar savages. She found witchcraft, terrorism, blood-sacrifices, ordeal by poison and boiling oil, strangling of a dead chief's wives, killing of twins, disease, and death. Yet through her influence over a period of years, raiding, theft, and violence almost entirely ceased, and human lives became safe in a tribe formerly noted for its utter disregard of life. At no time was she molested, and people came long distances to see the humble, undefended woman in a lowly house who wielded so wondrous an influence. By such lives God compels thousands to faith in him, his power, and his purpose. God leaves no generation without witnesses of his love. These consecrated lives help to make real his presence to their contemporaries.

Hymn. "That Cause Can Neither Be Lost Nor Stayed." This is one of the most inspiring of recent hymns on the certain victory of a Christian cause. It may be read as a poem, or sung as a solo, before congregational use. It occurs in *Hymns for Creative Living*.

Benediction. Use as a prayer the final stanza of "Our God, Our Help."

The Voice of Wisdom

Proverbs, chapter 4

Proverbs 4: 10-27

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

23 Keep thy heart with all diligence; for out of it are the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

KEY VERSE: *Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4: 23.*

TO BE READ EACH DAY

Sept. 16. M. Wisdom, the Principal Thing. Proverbs 4: 1-9

Sept. 17. T. Choosing the Right Way. Proverbs 4: 10-19

Sept. 18. W. Keeping the Heart Pure. Proverbs 4: 20-27

Sept. 19. T. A Wise Choice. 1 Kings 3: 5-14

Sept. 20. F. Wisdom and Understanding. Job 28: 20-28

Sept. 21. S. Wisdom from Above. James 3: 13-18

Sept. 22. S. Wisdom for the Asking. James 1: 2-11

SCRIPTURE SAYS—

By W. W. Adams

The Book of Proverbs is neglected all too much in these busy days. Throughout the centuries men meditated upon their experiences and observations. They noted the results of human behavior. Out of this process there emerged the many crisp, wise sayings known as proverbs. They interpret life in the spirit of devotion to God and to truth. They are at once philosophical and practical. Both old and young may profit from them. The wisdom here expressed has been preserved, completed, and made vital in the person and teachings of Jesus Christ.

Little is known with certainty regarding the authorship of specific proverbs. The statement of 1:1, "The proverbs of Solomon," must not be interpreted as meaning that he actually created the proverbs. Many of them doubtless came from his varied and rich experiences and profound wisdom. He must have collected and edited many that came from other sages. That there are other authors represented in Proverbs is clear from 30:1 and 31:1.

Like Job and the Psalms, these proverbs are written in Hebrew poetry. One needs to watch closely the parallel structure of this beautiful literature. In it an idea is expressed and then repeated in slightly different words, or is clarified by way of contrast.

In Chapter 4, wisdom is personified and speaks as a father would to his sons.

I. Vss. 1-9: Appeal To Put Wisdom First

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour."

II. Vss. 10-19: The Two Ways Contrasted

1. Vss. 10-13: *The Way of Wisdom.* The appeal to accept the instruction of wisdom is re-enforced by statements of the practical worth of wisdom. "Hear, O my son, and receive my sayings." Hear and accept what I have to say. It is possible to hear yet not understand words of wisdom. And one may understand them and still refuse to live by them! "If thou wilt receive my words" (Prov. 2:1) rightly implies that the ultimate decision is to be made, not by the voice of wisdom, but by each individual hearer. This appeal comes from a father who loves his son. He is in dead earnest to have his efforts succeed. There is no professionalism here. The appeal is followed quickly by a practical reason for accepting wisdom. "And the years of thy life shall be many." The promise held out to the son is long life. The son is therefore justified in choosing wisdom with the practical purpose in view of living many days. "For length

of days, long life, and peace, shall they add to thee" (Prov. 3:2; cf. Exod. 20:12; Deut. 5:33; Eph. 6:2-3).

The father makes the appeal by precept and example. "I have taught thee in the way of wisdom; I have led thee in right paths." Better still, "I teach you, I lead you"; the actions are continuous. The father translates his instruction into action by living it himself. There is no other way to teach effectively. "The way of wisdom" is the way of life that wisdom prescribes and requires. "Paths of uprightness" are paths of right conduct. The father has caused his son to tread these paths, as Jehovah does for those who cry to him: "He led them both by the right way" (Ps. 107:7).

The way of wisdom is the way of safety. "When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." There is plenty of room in the way of wisdom: one's steps are not impeded, hampered. "Thou hast enlarged my steps under me, that my feet did not slip" (Ps. 18:36). On this road, neither temptations, nor poverty, nor enemies can check one's progress. It is different with the wicked. "The steps of his strength shall be straitened, and his own counsel shall cast him down" (Job 18:7). One can even run without fear of stumbling (cf. Prov. 3:21-23).

But one must be in earnest. Three imperatives make this emphatic. "Take fast hold of instruction; let her not go:

Keep her; for she is thy life." Seize instruction with an unbreakable hold; there can be no half-hearted devotion. "Let her not go." Eternal vigilance is the price to be paid for wisdom. "Keep her," guard her, lest she make her escape. Other interests may crowd her out. The crowning effort at activation is found in the words: "for she is thy life." Wisdom's appeal is not to reason alone, nor to ease and comfort, but to life itself. The opposite way is the way of death. "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

2. Vss. 14-17: The Way of Foolishness. We have here a series of appeals to avoid the way of foolishness, followed by reasons for the appeals.

First, the appeals. "Enter not into the counsel of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Note the imperatives. Do not *enter* nor *walk* in the way of wicked men; *avoid* it; *stay away* from it; do not *traverse* it; *turn* from it, and *pass* on — keep straight ahead on the right course. Shun the appearance, the very beginnings, of evil. One recalls the counsel of Psalm 1.

Second, the reasons for heeding the appeals are given in graphic descriptions of the character and activities of foolish men. "For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall." Men are so corrupt that all desire for sleep flees unless and until mischief they have caused someone to fall. "Woe to them that devise iniquity, and work evil upon their beds! When the morning is light, they practice it, because it is in the power of their hand" (Mic. 2:1; cf. Ps. 36:4). "For they eat the bread of wickedness, and drink the wine of violence." Jesus declared that he lived by doing the father's will. "My meat is to do the will of him that sent me" (John 4:34). The very food and drink of these men is crime and lawlessness. They loved these things more than all else. Indeed, they earned their living by violence and crime (Prov. 1:13). A perfect description of modern gangsters. All the result of not heeding the voice of wisdom!

3. Vss. 18-19: The Two Ways in Sharp Contrast. "But the path of the just is as the shining (dawning) light, that shineth more and more unto the perfect day." The day begins in twilight. Then it increases in brilliancy, splendor, and glory until the day is perfect—full and complete. So is the path of the righteous. It emerges from darkness, ignorance, and sin. It increases from a small beginning in instruction, purity, and power until one stands in the full blaze of the perfection of God's purity, holiness, and glory.

By way of contrast, "The way of the wicked is as darkness: they know not at what they stumble." It is like walking in pitch darkness: one stumbles without being able to observe the obstacles in his path (cf. Isa. 59:9-10; Jer. 23:12; John 12:35; 1 John 1:7).

III. Vss. 20-27: Choose and Travel the Way of Wisdom

1. Vss. 20-22: Heed the voice of wisdom. Four imperatives are followed by a causal statement. "Attend to my words; incline thine ear unto my sayings." Focus and hold your attention upon my teachings (cf. 5:1). Do not take your eye off wisdom: "Let them not depart from thine eyes." Let them fill the very center of your mind's interests: "Keep them in the midst of thine heart."

The reason given is a repetition of vs. 13b (cf. 3:22). "For they are life unto those that find them." Even physical health is bound up with right living; for by it one avoids vices and evil habits that waste energy and wreck human bodies.

2. Vs. 23: Guard the spring of life. Guard your heart above all that you possess, for it is your most valuable possession. "Keep thy heart with all diligence; for out of it are the issues of life." The heart is a reservoir or depository of all conduct; what fills the heart determines in the last analysis one's destiny. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8; 7:17ff.; 12:34; Luke 6:45).

3. Vs. 24: Reject the counsel of evil. Be done with a mouth or lips that would speak wicked, perverse, quarrelsome words. "Put away from thee a froward (wayward) mouth, and perverse lips put far from thee." Can one imagine the results that would follow if all men heeded this voice of wisdom!

4. Vs. 25: Keep your eye on the right goal. Keep your eyes straight to the front; look neither to the right nor to the left. "Let thine eyes look right on, and let thine eyelids look straight before thee." But for the first wayward look, there would be no wayward steps.

5. Vs. 26: Avoid all pitfalls. Weigh carefully your ways. Take wise forethought; look before you leap. Be sure you step on firm places. "Ponder the path of thy feet, and let all thy ways be established."

6. Vs. 27: Avoid every detour. This verse completes verse 25. "Turn not to the right hand nor to the left." Choose the right course, enter it and stay in it (cf. Deut. 5:32; 17:10-11; 28:13f.). Remember that conduct is the revelation of character; that character depends on what fills the heart, the mind, the eyes, the thoughts, and the words. All these things are involved in the final appeal, "Remove thy foot from evil."

LESSON APPLIED

By Howard K. Williams

Purpose. The Book of Proverbs may be described as a collection of "wise sayings for everyday life." In teaching these proverbs, therefore, you will wish to be practical, and to show the class how they may apply these wise sayings to their everyday life.

Preparation. Read the entire chapter several times. Write down whatever ideas the chapter may suggest to you. Then study whatever Bible commentaries you may have. Look up the word "wisdom" in a Bible dictionary. Think up illustrations with which to drive home the points you wish to make.

Introductory. Wisdom is knowledge rightly used. Many people have knowledge who do not have wisdom. A person may know that it is harmful to drink intoxicants, but may not be wise enough to stop. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). It also is the height of foolishness, the very opposite of that wisdom we are discussing.

The entire fourth chapter of Proverbs is under consideration. It may be divided roughly into three parts each starting with an exhortation to listen, namely, "Hear, ye children" (vs. 1); "Hear, O my son" (vs. 10); and "My son, attend to my words" (vs. 20).

I. Hear the Instruction of a Father (Vss. 1-9)

The chapter opens with an appeal to children to pay attention to the instruction given by their elders. This appeal is based on the experience of the one who exhorts. He tells how he looks back with gratitude upon his early home life. "I was my father's son." Children often do not think that their fathers one day were children and under the direction of a father in the home. So the writer here reminds the children that he has been a child and that he now recalls with gratitude the memory of his parents' love and instruction.

The home was the Hebrew school of religion. The father was the high priest and teacher. A faithful mother imparted to Moses, when a boy, a knowledge of the Lord with the result that in later life he chose God above all the allurements of Egypt.

"Let thine heart retain my words," said the wise father. Evidently the father did not think it sufficient to live a silent life; he spoke to his son the words of spiritual wisdom. Did your father and mother do that for you? Are you doing it for your children?

He sets forth the value of wisdom and obedience (vs. 5) and advocates loving wisdom until it becomes a glorious

crown upon one's head. The figure comes from the ancient custom of wearing wreaths on festal occasions. Victors in athletic contests were crowned with wreaths. More glorious than all other wreaths is the crown of wisdom. He who receives his training in a truly godly home is best prepared to win it.

It takes more than a fine house with expensive furniture and rich food to make a good home. No home is a good home if spiritual instruction and discipline are lacking. What sort of home have you built?

II. Hear and Receive My Sayings (Vss. 10-19)

In this section, the writer points out the old truth of the two paths—an old truth that we are strangely slow to learn, for after many centuries of warning against the dangers of the wrong road, many people still choose it in preference to the right way.

The wrong way. "Do not enter it!" the writer urges. It is easier to stay off that road than it is to get off it once we are on it. We are creatures of habit. You know the old saying, "Sow an act; reap a habit." No one ever had to stop a bad habit who never took the first step toward that habit. No one ever became a drunkard, who never took the first drink. No one ever became a slave to cigarettes who never took the first puff. No one ever became a scoffer who never sat with the scorners. Therefore "enter not into the path of the wicked!"

Verse 14 tells how one may keep off the wicked way. Let him not go in the way of wicked people. "But how? I am not living in a vacuum," you may reply. Of course, in our business and social relations, we must sometimes come in contact with people of low ideals, but this does not mean that we have to adopt their ways.

When in college I knew a youth who had declared his intention to prepare for the ministry. He began associating with careless fellows of no religious background. To those who remonstrated with him, he replied, "I may be able to help them." They answered, "Not the way you are setting about it. You are going with them, instead of taking them with you." Keep your eye on evil companions and do not walk in their way, or before you are aware you will be entering the evil path with them.

All evil practices begin in evil companionship. Avoid that way. Do not play with it! Do not see how close you can come to it! Keep away from it! The farther the better! You know the story of the man who wanted a coachman. Near his home was a dangerous road. It ran along a steep cliff and it was important to this man that his coachman be skilled.

"How near could you drive to that cliff with safety?" he asked the first applicant. "Oh, I could come within a few inches of it," he boasted.

The same question to the second applicant brought the answer, "Oh, a foot, I should say!"

The third applicant replied, "Sir, I would stay away from it as far as the width of the road would allow." Which of the three do you think would be the safest driver?

The right way. This is a shining pathway. It grows more beautiful the farther along you travel. Whereas the end of the wicked road is darkness, the end of the right way is perfect light. A faithful member of my church died the other day. She was over ninety years old. As the end approached, she became eager to go, for she saw alluring light ahead. Contrast the way the wicked cringe as the end of the road draws near!

III. My Son, Attend to My Words (Vss. 20-27)

In this section emphasis is placed upon the heart. The central verse is the very familiar one, "Keep thy heart with all diligence; for out of it are the issues of life" (vs. 4). The word "heart," as used in the Old Testament, does not have the same significance it has for us today. We use it as a symbol for the affections. In olden times "heart" signified the intellect and will, the seat of that guiding principle in life. In Hosea 7:11 the statement is made, "Ephraim also is like a silly dove without heart." Here "heart" does not mean emotion or affection, but sense. Ephraim was like a silly dove without brains.

Religion is not dependent upon emotions. A religion of emotion is a very effervescent thing. Such a religion is not dependable. Sometimes it is up on the heights and sometimes it is down in the depths. You will sometimes find in an oyster a little crab. We are told that the oyster lies with its shell open to the warm currents of water. Suddenly a fish darts after a little crab. The crab, for safety, pinches the oyster and the oyster quickly shuts its shell, imprisoning the little crab. The oyster lives on the plane of feelings.

How many oyster-like Christians there are! They are active or inactive, good or bad, according as they happen to feel. "I don't feel like it!" is their standard. Keeping the heart with diligence is not keeping the feelings, but keeping the guiding principles of life. What are your inner convictions? Christianity is not something to put on, but to have in. "Put on the Lord Jesus!" does not mean to simulate him, but to accept him into your very soul.

So "ponder the path of thy feet, and

let all thy ways be established." What a fine thing to do business with a well established firm whose policy is settled and has been tried and proved through the years. Let your Christian life be established, tried, proved, dependable, and not blown about by every little wind of opinion, circumstance, or feeling.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

This lesson in Proverbs gives us an opportunity to read a lesson that is both familiar and yet new. Here the text can be read verse by verse, one reader to a verse. To bring variety to the old way of reading around the circle, distribute slips of paper numbered from 10 to 27. As each pupil draws a slip he can find the indicated verse in his Bible, and be prepared to take his turn in the reading. If you are in a community where Bibles are scarce you may need to type the actual verses on each slip.

Proverbs

Pause at the beginning of the lesson to explain the place of proverbs in oriental life. "Wisdom literature" held a great place among the Hebrews. They believed that wisdom came from God: therefore wise sayings, which were of divine origin, demanded attention, respect, and a practical application. Such remarks were not to be caricatured or treated lightly.

Personalize the Text

Proverbs may be nothing but words. Even for those pupils who can recite many of them by heart they still may be mere empty sounds. An interest in the neat turns and concise statements of the Proverbs may detract the reader from an attention to their real meaning and to a planning to prove their truth in action.

Today's lesson presents seventeen verses full of "gems of wisdom." Not all of them will appeal equally to every student. To make the proverbs more personal ask each member of the class to choose the verse that means the most to him, then read it to the class and tell why he chose it. Check off the verses that have been omitted. This may bring out the reasons why the young people avoided them.

Ask Me Several

Not "Ask Me Another," but "Ask Me Several" is the game for today. The teacher should read the Scripture text straight through, requesting strict attention in preparation for a short test to follow the reading. After reading the verses pass out slips of paper with the following statements on them:

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lections. Check the word that belongs in the blank.

Hear, O my son, and receive my _____	a. advice	b. sayings
I have led thee in the paths of _____	a. uprightness	b. wisdom
If thou runnest thou shalt not _____	a. fall	b. stumble
Take hold of _____	a. wisdom	b. instruction
Enter not into the path of the _____	a. unrighteous	b. wicked
Their _____ is taken away	a. sleep	b. health
And drink the wine of _____	a. grapes	b. violence
The way of the wicked is as _____	a. night	b. darkness
Keep them (my words) in the midst of thy _____	a. mind	b. heart
They are life unto those that _____ them	a. find	b. use
Put away from thee a wayward _____	a. step	b. mouth
Let thine eyelids look _____ before thee	a. far	b. straight
Make _____ the path of thy feet	a. straight	b. level
Remove thy foot from _____	a. waywardness	b. evil

minate the Text

Naturally, each teacher will have a different set of experiences and examples for bringing specific illustrations for the general statements of the proverbs. Encourage discussion on the part of the class, in order to clarify if possible the thinking on the subjects brought up here.

Verses 14-17 are especially needed in these days. The ease with which some young people yield to temptation is appalling. On all sides there beckon questionable amusement halls, cocktail parties, slot machines, a nightly mixture of drinking and driving, dishonesty and immorality in many forms, races of all kinds, attendant betting, the great urge to get something for nothing. Of course the difficulty lies in the fact that the ones who are most influenced by these temptations probably will not be in a church school class. But your class will contain many young people who are affected in some way by these vices. A discussion of them is certainly in order.

Golden Text

Make sure that the class knows the full and deep meaning of this verse. Discuss with them what it means in terms of self-control. Compare this with what he (man) thinketh in his heart, so the. See also Matthew 12:34; 15:18; Mark 7:21; Luke 6:45.

Special Assignments

1. Ask one or two pupils to bring wise sayings from other countries. Is there a similarity of thought between any of them? Do any repeat the thought of the proverbs studied today.
2. Report on some of the real sayings of Confucius. You will find these in the public libraries.
3. Discuss the likenesses and the differences between the proverbs of the Old Testament and the parables of the New Testament.
4. Have a special report on the types of Hebrew literature, citing examples of each type from the Bible.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. Choosing Masters.

Prelude. Pianist plays a stanza, and Amen, of the opening hymn.

Hymn. "Crown Him with Many Crowns."

Invocation. Ask some mature young man or woman to read with expression the stirring prayer, "Courageous Adventure," in the worship section of *Hymns for Creative Living*.

Choral Response. Choir or quartet singing first three stanzas, and Amen, of "Breathe on Me, Breath of God."

Poem of Purpose. A chosen reader may give from memory Mary S. Edgar's familiar eight-line poem, "The Upward Road," which occurs in *Hymns for Creative Living* and in the *American Youth* hymnals.

Scripture. Three brief passages may be read by one reader or by three. The first, Luke 11:20-23, is Jesus' reply to the charge that he was in league with the prince of demons. The second, Luke 9:57-62, is his reminder of the cost of discipleship. The third, Matt. 6:24, indicates the impossibility of serving two masters. All are more vivid in the American Translation.

Hymn. "Are Ye Able, Said the Master."

Discussion. It is likely that during the next decade it will require more courage, devotion, and sacrifice to be a Christian than has been required for a long time. The Christian movement and principles have been vigorously challenged by governments, races, armies, and self-interested groups. In some lands churches and missions have been closed, greatly restricted, or tolerated so long as they conform to prevailing viewpoints. Even in so-called democratic lands, propaganda promotes in the churches a sort of "fifth-column" disloyalty to the church's supreme Lord,

and dilutes or even prevents the church's witness to the way of Christ at the very time when its frank testimony is pre-eminently needed.

We are told that of the three hundred and twenty-four Christian bishops who attended one of the councils of the early Christian church some three centuries after Jesus' time, three hundred had scars from their tortures! The blood of the martyrs was indeed "the seed of the church." They took Jesus at his word. Instead of inflicting suffering, they endured it for the joy that was set before them, and they knew, as did Paul, "the fellowship of his sufferings." For a century and a half after Jesus' death, no Christian served the empire as a soldier. Not until the church capitulated to the empire under Constantine did Christians consent to bear arms in defense of the state.

Governments again tend to exact the supreme loyalty, and often for anti-Christian ends as in the ancient days of emperor worship. Other masters—money, power, pleasure, popular opinion, pride of intellect—also would claim the life. We humans have no absolute freedom; we have but freedom to choose our master, to select our dominant loyalty. Every human loyalty is built on the shifting sands of vacillating opinion, except as the folk to whom one is loyal are controlled by a growing loyalty to the will of God, the one eternal security. Loyalty to God as revealed in the person of Jesus is our only chance of achieving a unified, radiant, satisfying, and useful personality, or of a world conducive to its development.

Millions of men have responded with enthusiasm to the challenge of dictators to "believe, obey, sacrifice, die," for a most partial, temporary, and often futile and self-defeating cause. Shall we not be willing to match their heroism, and more, for an eternal cause under an infinitely greater and worthier leader, a cause that is certain of victory and productive of lasting joy for all men? There is no more thrilling adventure offered to human life.

An American tourist, we are told, once stormed through a great European art gallery, sniffed at one picture after another, and before hurrying out, vented his impatience to the attendant: "Not a thing here worth seeing, not a thing!" "If you please, sir," replied the aged man, "these pictures are no longer on trial; the spectators are." Jesus is no longer on trial. WE ARE!

Hymn Reading. The famous lines of James Russell Lowell, "Once to Every Man and Nation."

Hymn. "God of Grace and God of Glory." Sing the first and last stanzas, and read in unison the three intermediate stanzas.

The Use and Abuse of Wealth

Proverbs 11; Luke 16:1-13

Proverbs 11: 24-31

24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

Luke 16: 11-13

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

KEY VERSE: Lay up for yourselves treasures in heaven.—Matt. 6: 20.

TO BE READ EACH DAY

Sept. 23. M. The Wise Use of Wealth. Proverbs 11: 24-31

Sept. 24. T. Riches Ignobly Obtained. Jeremiah 17: 9-11

Sept. 25. W. The Folly of Covetousness. Luke 12: 13-21

Sept. 26. T. Counsel to the Rich. 1 Timothy 6: 17-19

Sept. 27. F. God's Judgment upon an Opulent City. Revelation 18: 15-20

Sept. 28. S. True Riches. Luke 16: 9-13

Sept. 29. S. The Folly of Trusting in Riches. Psalm 49: 1-12

SCRIPTURE SAYS—

By W. W. Adams

It is necessary to interpret aright the title of the lesson. We may *use* anything rightly or wrongly. Since the words *use* and *abuse* as employed here stand in contrast to each other, the title must be interpreted as signifying the right use and the wrong use (the abuse) of wealth. And if we are to be true to the Scriptures chosen for this lesson, the word *wealth* must be understood to include more than material things. It must include also one's time, talents, relationships, obligations, and energy.

Perhaps at no time in history have men raised as many questions about wealth as now. Who should own and control wealth? What are legitimate ways of procuring and spending money? Can one purposely accumulate and control wealth and at the same time be true to both God and society?

Some but not all of these questions are answered in the Scriptures now to be studied. One passage is in Proverbs; the other is in Luke. Both passages set forth the results of the right and of the wrong use of wealth. They illustrate perfectly the truth that we reap what we sow.

1. Fruits of Righteousness and of Wickedness (Prov. 11: 24-31)

The author of Proverbs has just taken a text, verse 23. This is the thought: "The desire of the righteous always produces good, while the expectation of the wicked always produces wrath." One

naturally asks if the outcome is always as here indicated. The rest of this chapter seeks to answer this question by giving several results of right living and wrong living.

1. *Vss. 24-26: Liberality and Miserliness.* "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." We have here the interesting paradox that one may spend, be liberal, scatter, give, and yet instead of becoming poorer, as might be expected, become richer. One's possessions increase in the process of being scattered! The increase may be in material things. Many people have had this very interesting experience. If not in material things, there is always the increase in riches of soul and of personality. So that the fruit, sincere, unselfish, intelligent liberality, is greater riches.

On the other hand, miserliness produces the opposite harvest. To hold back what is due another, while giving promise of increasing one's possessions, in reality brings one to want. Holding on to one's riches, indifferent to the dues of others, makes one poorer. Jesus taught that to seek to save life is the one sure way of losing it (Mark 8:35-37).

The promise of reward is specific. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." To be watered means to be blessed. In blessing others one prepares a harvest of blessing for one's self. "Give, and it shall be given unto you . . . For with the same measure that ye mete withal it shall be measured

to you again" (Luke 6:38-39; cf. Prov. 3:9-10; 2 Cor. 9:6-7).

How may one enjoy the good will of others? "He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it." The miser withholds his grain from the market—holding for a higher price. The people go hungry and eventually pay an exorbitant price for the corn. Has the farmer bettered himself? For the moment he has more money. But he has reaped a harvest of cursing and ill-will from others. Thus he must live alone. And what is life worth without the willing co-operation of others? Contrariwise, to sell at the right time and for a fair profit maintains mutual good will and blessings. One reaps what one sows.

2. *Vs. 27: Seeking To Bless or To Harm Others.* Do I want others to seek to do me good or harm? The answer rests with me. "He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him." The good or the harm that I seek to do to others will return to me in deeds of goodness or of mischief, done by those whom I have helped or harmed. "All things whatsoever ye would that men should do to you, do ye even so to them." It is forever true that the way to greatness lies along the road of service to others (Mark 10: 43-44).

3. *Vs. 28: Wrong and Right Uses of Riches.* "He that trusteth in his riches shall fall: but the righteous shall flourish as a branch." The wrong use of riches is to trust in them, to make them

his aim in life, to give to them all one's thought, interest, and efforts, rely upon them for security, to give them the devotion that belongs to God. "The rich man's wealth is his strong city" (Prov. 10:15). Study again Jesus' warning in Mark 10:23-27 and Paul's spirited charge to Timothy (1 Tim. 6:17-19). What fruit is borne by rest in riches? He shall wither and fall like a dying leaf. Witness the human beings who withered and fell during the last decade because the riches in which they trusted disappeared. It is strange how we forget Luke 12:16-21.

The right use of riches is to use them in righteous deeds; to possess them and still be righteous. Riches are evil only when used for evil ends. And what the fruitage of the right use of riches? They shall expand, increase, prosper.

4. *Vs. 29: Robbing One's Family.* "He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart." Loyalty to one's family stands next to duty to God. Few things are more despicable than for a man wilfully to rob his family of the necessities of life. "He that is greedy of gain troubleth his own house" (15:27a). "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

What is the fruitage of this abuse of obligation and of wealth? The abuser robs his family. Then he himself reaps emptiness, the wind. In the long run he loses everything. He ends up in poverty, the slave of one more wise than he. He works for others (cf. 14:19).

5. *Vs. 30: The Righteous and the Wise.* We have here the final statement of the results of right living. "The fruit of the righteous is a tree of life; and that which winneth souls is wise." The fruit of right living is like a tree that gives life to others. The righteous person consciously seeks to do good to others. The winning of souls to God is the final expression and proof of wisdom (Dan. 12:3; 1 Cor. 9:19-22; Jas. 1:9f.).

6. *Vs. 31: The Certainty of Rewards.* Both right and wrong living will get their just reward. The author has proved the truth of his text (vs. 23). He now draws the conclusion. "Behold, the righteous shall be recompensed in the end: much more the wicked and the unrighteous." If the righteous cannot escape the fruitage of their deeds, what hope is the sinner? (1 Pet. 4:17.)

Fruits of Faithfulness and of Unfaithfulness (Luke 16: 11-12)

The three verses chosen in Luke 16 form the conclusion of the Parable of the Unrighteous Steward.

Two conditional sentences prepare the way for two questions. "If therefore ye have not been faithful in the unrighteous mammon"—and I know you have been unfaithful. You have squandered and misused your master's money, and you have helped others rob him. "Unrighteous mammon" refers to money, very often used for unrighteous ends. It is not true riches. It is given to men as a trust. One's treatment of that trust determines one's fitness to receive the true riches. "Who will commit to your trust the true riches?" The question carries its own answer.

"And if ye have not been faithful in that which is another man's"—and I know you have been unfaithful. The money was not your own; it belonged to another. You have been on probation, in training under a stewardship, in preparation to receive your own possessions. But alas! you have robbed your master of some of his wealth, and in so doing, you have robbed yourself of all your own. For "who shall give you that which is your own." Obviously no one will.

III. Choosing Your Master (Luke 16: 13)

This verse brings this lesson to a fitting climax. You must choose your master. You can have only one. You may have money without God. Or you may have God without money. Or you may have God and money. God will help you earn money if you will earn it and use it in accordance with his will (Deut. 8:18).

But you must choose your master. "No servant can serve two masters . . . Ye cannot serve God and mammon."

LESSON APPLIED

By Howard K. Williams

Purpose. To talk sensibly about money, so that members of your class, and perchance you yourself, may gain a saner attitude toward money.

Preparation. Consider the attitudes about money which you have observed in your community. There is scarcely any subject about which men are more touchy than money. Many say they stay away from church "because the church is always asking for money." A man feels bitterly resentful if he has been accidentally overcharged. Since we are to talk on such a difficult subject, let us get the lesson well in hand. Read the Scripture passage thoughtfully. Read some good book on the subject of stewardship. Know what stewardship really is.

I. Money Is Power

If you do not believe it, someday when you have no money try to get a

ride on a streetcar, or a room in a hotel, or a loaf of bread, or a suit of clothes! The more complex civilization becomes, the more powerful money becomes. Since money is so powerful, it is important that we know how to use it.

Recently I traveled in a State where the operators of automobiles, so it seemed to me, were exceedingly careless. A friend said, "Well, it is no wonder. All they have to do is to apply for a license; they get one without any test at all." It is nothing short of criminal to put so much power in the hands of a person who does not know how to control it. Money is more powerful even than an automobile, and sometimes it falls into the hands of people who do not know how to use it. They use the money as they please—and they are wrecked by it.

II. Living Money and Dead Money

Money, to be of use, must be in circulation. Any other money is dead money. Some time ago, in a very poor street, a man died. In cleaning the cellar where he had lived, men found thirty thousand dollars in gold that he had buried. But all his life this man had worn ragged clothes, had eaten the poorest food, and had lived in poverty. His money had done him no good; in fact, it had done him harm.

Dr. Hillis told of a miser who started his career as a bright youth. He went into business, married, set up a home. Then more and more, money engrossed him. He denied his family and himself the common necessities. He sold, one by one, his works of art and his furniture; then he sold his children and finally his wife. He piled his coins in his house until it became so full that there was no room left for himself. He had to sit upon the front doorstep, a watchdog over his money. This is but a parable of the miserly soul who allows money to be his god.

III. Unselfishness the Source of Real Prosperity

Malachi declares, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Proverbs speaks of scattering and yet increasing. Jesus says, "Give, and it shall be given you."

Whereas a stingy soul is on the way to penury and destruction, liberality not only is good business, but also is good for the soul. "The liberal soul shall be made fat" (vs. 25). The stingy soul becomes thin.

What a fool a farmer would be if he

were to save his grain and refuse to scatter it in the field for new crops. Similarly, the business man must invest his capital. It is a strange and thrilling experience to make adventures in money. When we deliberately give beyond our tenth for the cause of Christ, there not only is a singing in our soul, but also we experience an actual return of unexpected money. This happens so many times, so consistently, that we can be sure it is one of God's laws.

Use your money for Christ and as Christ would have you, and you will have more money to use. You need not take anyone's word for it, just experiment along this line yourself. "Prove me now herewith, saith the Lord of hosts." Perhaps a young person needs help in getting an education or a start in business. Perhaps the church needs more money for missions, or for improvements, or for current expenses. Experiment in giving to these causes.

IV. Do Not Trust in Money

Money is a very undependable thing. A man may be rich today and poor tomorrow. Just after the last World War, when Germany had started its refinancing, I met a man on a boat going from Sweden to Germany. He was a native of Germany. For years, he and his wife had hoarded their savings; finally, they had retired with ample money to live a modest life the rest of their days. Then came the financial crash, and the German mark that had been worth forty cents was not worth a quarter of a cent. The savings of a lifetime had slipped away from him.

Riches are not to be trusted either in life or in death. I have conducted funeral services for both the rich and the poor, and the rich are just as dead physically as the poor. Earthly riches cannot help in time of death.

We have noticed the importance of money; let us now notice the inadequacy of money. Think of the many things money cannot buy—love, hope, peace, joy, goodness, forgiveness, Christ, heaven. This story is told of an old man who was dying. The minister was called in. He said, "Give me your hand, my friend, and we shall talk to God together." But the old man would not open his hand. Later they found that even in death his hand held tightly the key to his money-box. Money is good only so far and no farther. It is good only when we make it serve life's higher ends—to send missionaries, to establish religious centers, to help those in need, to aid in the development of Christian character and in the uplift of mankind.

Think of the ways money can be used for God. Your money, be it little or much, how do you use it?

V. What Shall We Do with Our Money?

We should not squander it. Be sure you get your money's worth. The man who buys liquor, or tobacco, or any other harmful thing, is not getting his money's worth.

We should not hoard it. This does not mean that we should not save. We should save in order not to become dependent on others; but we should not be misers.

We should be honest with our money. In the first verse of this eleventh chapter, the statement is made that "a false balance is abomination to the Lord: but a just weight is his delight." It is a disgrace to any civilization that it should be necessary to have inspectors going about testing scales, for it is an indication of the dishonesty of many merchants. Some will use all sorts of devices to gain an ounce or a penny, here and there for themselves. But this even-balanced honesty too often is lacking also in the purchaser. Years ago, I saw a woman deliberately cheat a salesman out of two pennies. The impression it made on my mind as a boy has lasted. Is a character worth only two cents?

In the matter of borrowing, Christians should be especially careful. "The wicked borroweth, and payeth not again" (Ps. 37:21).

Jesus well asks how a man can be trusted with true riches, if he is unfaithful in the use of money. Proper accounting to organizations, rigid honesty with other people's property, these are essential to the forming of an honest character, and only an honest character can inherit the kingdom of heaven.

VI. Only One Master (Luke 16:11-13)

Disaster awaits the person who tries to carry water on both shoulders at the same time. No one can go in two different directions at the same time. "You see that light?" the Christian Pilgrim is asked in *Pilgrim's Progress*. "Then, keep that light in thine eye and ever go toward it!" But one light! But one Master! "This one thing I do!" "Ye cannot serve God and mammon." These are the words of One who knows.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Scripture

Some time ago we suggested that the Scripture be read responsively by two members of the class. Warn the other members that an interesting test of their abilities will follow the reading so they will need to pay strict attention.

For the responsive reading it would be well for the readers to practice beforehand. If you arrange a time to meet with them for this rehearsal you may

be able to suggest appropriate shades of expression to improve the meaning of certain passages, or you may be able to explain the meaning of difficult words. If the readers understand what they are saying it will improve their presentation of the material.

More Blanks To Fill In

To help the class become more familiar with the verses of today give another completion test such as you had last week. This time in order to be different call for oral answers. Write the Scripture on a blackboard, omitting certain important words and leaving blank spaces. Be careful to keep this covered until you wish to use it. As you point to the blanks let the class give the word to be written there. A "judge" with the lesson text open before him will decide for the class which word is to be written in the blank. By the time you finish this test the class should be fairly well acquainted with the text.

Illustration Bee

Each one of today's verses is demonstrable through actual experience. In order to draw into the discussion the members of the class who ordinarily stay silent, run an illustration bee after the manner of an old-fashioned spelling bee. Appoint captains and ask them to choose sides. For each verse a contestant will offer an illustration to fit the case, either an imagined experience or one that actually has taken place—preferably the latter. You may need a small jury to judge the effectiveness of the illustrations.

You will, of course, have to have a few simple rules to keep the "bee" from buzzing too loudly and becoming too personal. The final score will be the total number of accepted answers given to each side.

Hold the class to a time limit for thinking up answers. You will not want to spend the whole period in blank wonder while someone makes up his mind what to say.

Wealth

You may feel that the above activity spends too much time on the Scripture and not enough on the present-day problems. If so, take a few minutes to define "wealth." After the volunteered answers have been given offer the definition you have copied from a standard authority on the subject.

To show that wealth is not absolute but always relative let the class try to determine the amount of money required by various groups to denote wealth. Begin with the larger brackets — a million dollars. There will be no difference of opinion here. Now drop off

International Sunday School Lessons

ciphers one by one and note how class varies in its response. Push further and ask the class if they can think of groups of people to whom the smallest amount mentioned might mean wealth. Chinese refugees may live on the equivalent of one American dollar a month, in some places they have to get along on even less than that. The rate of exchange in China during the past months has fluctuated between 15 to 20 dollars Chinese for one of our dollars. Take for example, \$400.00, the cost of tuition for a year at many of our colleges. American youth, who have only that amount and no more, are poor according to our standards. Only by a great struggle could they complete a college education. But to Chinese young people this means in terms of food—meals for a family of eleven for about three years!

and Abuse of Wealth

Now bring the discussion closer home by considering whether or not a Christian has a special responsibility in the use of his money. List the answers given and evaluate them in order to come to a composite decision.

The problem of budgeting offers an opportunity for worth-while discussion on the subjects of the reformation of budgets, the consecration of our allowances.

Finally, in discussing "wealth" and "Christian" in the same breath, do not neglect thought of the tithe. Save time by a consideration of the important text: "The Christian and His Money." It rests the future of the church. Among our young people we could develop a generation of tithers we would have to tremble for the church as many who love the church are now doing. Wherever the treasure is, there the heart also.

Special Assignment

Ask one or two of the class to look up the laws on inheritance taxes. In the light of their findings, answer the question: Does it ever pay a millionaire to give away his wealth?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

at School at Worship

Theme. Advance!

Prelude. "Tannhäuser March," by Wagner.

Call to Worship. The leader of worship, or some chosen reader, presents Anton Scollard's brief poem, "Sanctuary," which occurs in *Hymns for Creative Living*.

Hymn. "Light of the World, We Hail

Thee." (The pianist should maintain the brisk tempo.)

Invocation. Give thanks for the joys of summertime, the beauties of nature, the chance for recreation, the renewal of friendships; also for the coming of autumn, the revival of worship, study, and service through the church. Pray that Rally Day, and the Baptist Church School Advance which it introduces, may stir all to greater personal devotion and to active concern for the spiritual growth of many in the community.

Response. Quartet or choir singing "Hear Thou in Love, O Lord, Our Cry," with Amen.

(The superintendent may here wish to refresh the minds of all regarding the nature and purposes of the two-year program of the Baptist Church School Advance, regarding the plans already formulated denominationally and locally, and regarding the part it is hoped may be played by all teachers, officers, pupils, the church boards, and the leaders in men's, women's, and youth organizations. He also will wish to express his own enthusiasm regarding the possibilities of the ADVANCE both generally and locally. He possibly may wish to call upon a few church leaders for very brief but well prepared endorsements and pledges of co-operation.)

Hymn. "We've a Story To Tell to the Nations." This hymn furnishes a natural conclusion to the challenge of the ADVANCE to enlist others for Christ and the church. To make its appeal more direct, the words "to our neighbors" might be substituted for "to the nations." Note the key words of the four stanzas: Story, song, message, Saviour!

Discussion. In the city of Buffalo is a noteworthy statue of the young Lincoln. He has paused in his task of felling trees for a moment's rest. His finger marks the place in the Bible which he has just read and his eyes look afar to the distant horizon. He is saying to himself, as the inscription indicates, "I will study and be ready; then maybe the chance will come."

We too rest for a moment from our routine tasks to look toward the distant horizon. We too have at hand the Book that has inspired prophets and pioneers through the ages, and we shall study it to show ourselves approved unto God and men. We too recognize great evils abroad and see wondrous possibilities of a better world, and would earnestly prepare ourselves for the chance that may come to defeat the evil and to advance the good. We too would find time for purposeful meditation in the midst of the day's occupation, lest our work crowd out our dreams or fail to contribute thereto.

If the Baptist Church School Advance is just another bit of high-pressure pro-

motion, it is not likely to stir us deeply. But if, as we believe, it is a spiritual challenge, a high purpose, a deeply Christian opportunity for training and service, we shall need and want to pray and to work for it as its goals warrant. Seldom, if ever, has our denomination embarked upon so vital, so balanced, so educational, so evangelistic a program as this. The church needs vital convictions, a more aggressive witness, and renewed concern for the spiritual welfare of individuals and of the community.

Stanley Jones tells of addressing the girls in a Chinese mission school, and of urging them to recall the need of Christian witnessing by writing in their Bibles: "I believe in the Lord Jesus Christ, and I will be his witness." At the close of the address, one girl who came forward to meet him showed him her New Testament with its inscription: "I believe in the Lord Jesus Christ, and I will be his weakness!"

Too often we have substituted weakness for witness, but in these days of human confusion and transition, when the Christian witness is imperatively needed, shall we not make our witness by word and example really impressive and convincing? The Christian cause will never succeed in penetrating human life as it must to save it from disaster, unless Christians, by and large, give back to the world far more of Christian teaching, enthusiasm, and service than they themselves received from their predecessors. Christianity's competitors are vigorous and missionary in their crusading zeal, especially those which preach nationalism, communism, and fascism. Christians must no longer take Christian influences and traditions for granted, but must believe so firmly in Jesus and his way of life, and appreciate so deeply his pre-eminent part in all of the best features of civilization, that they will serve and sacrifice heroically to advance his Kingdom. Let us then pledge ourselves to ADVANCE with Christ in enlisting folk of all ages, in training for service, in neighborhood visitation, and by giving him right of way with our time, talent, and possessions. Let us remind ourselves that the ADVANCE begins with the local church which must advance before the Convention can take great strides toward Kingdom realization.

The leader may well conclude his message with Dr. Percy R. Hayward's stirring lines, "The Lure of the Unattained," found in *Hymns for Creative Living*.

Hymn. "Lead On, O King Eternal."

Silent Prayer for personal dedication, after a moment of which a devout soloist may sing Malotte's beautiful and triumphant rendering of "The Lord's Prayer."

Program Suggestions for Rally Week

(Concluded from page 13)

HYMN: "Are Ye Able, Said the Master?"

PRAYER OF CONSECRATION. Led by pastor.

COMMUNION SERVICE may follow.

3. *Sunday Afternoon.*

Visiting completed according to schedule. The committee in charge of visiting should meet to receive reports and perfect records. Either this committee or some other should initiate follow-up plans.

4. *Evening Church Service.*

THEME: "Thy Word is a Lamp unto my Feet."

NOTE: Suggestions have been arranged for those churches having the church school period preceding the church worship service. In those churches where other plans are followed, adaptations will need to be made.

Suggested Program for September

(Concluded from page 15)

two. Raise the question: "Is this a pleasing picture?" Also "How about the moral influence of the church on the community?"

7. On page 7, we find raised for us the question: "Can the social institutions in our town take the place of the church?"

8. Pages 8 and 9 raise a vital question: "How can the shadows over our town be dispelled?"

9. Pages 10 and 11 will present the question: "What is the relation of the church school to all of the above facts?"

10. Pages 12 and 13 will bring us face to face with "The Need of Advance."

11. Page 15 will present the challenge, "LET US ADVANCE."

II. *What is the Baptist Church School Advance?*

(It is assumed that the school by this time has officially enrolled in this movement. This study ought to be presented at this time as a recapitulation and for re-emphasis. The leader of the group, or someone else previously appointed, should lead the discussion.)

1. The Baptist Church School Advance is a movement which has for its keynote the Great Commission. Out of this Great Commission has grown a five-point program, each point directly expressing a phase of that Commission. These are:

REACH all you can for Christ.

TEACH all you reach.

WIN all you teach.

ENLIST all you win.

TRAIN all you enlist.

2. The above might be called goals. In a sense, they are goals. However, the

goals may be stated in a more specific way as follows:

Church schools that are spiritually vital.

Church school leaders who are consecrated and well prepared.

An evangelistic purpose and program demonstrated by church school teachers.

200,000 new pupils in Baptist Church schools in two years.

A 10 per cent increase in church school enrollment and attendance each year.

3. See page 16 of *Somber Shadows* for a list of the materials available.

III. *Shall we adopt the program of workers' conferences outlined by the Baptist Church School Advance?*

1. Present the program as outlined in the *Manual of Methods*.

2. Present the opportunity to make these conferences a regular First Series leadership education course with credit.

3. Secure some action or pledge to carry on in this or some equally good series of studies at an equally important series of workers' conferences.

Closing Period (5 minutes)

It will be well to have an informal closing period of worship and dedication at which time each may determine in his own soul what his own part shall be in this entire program. Doubtless the pastor of the church ought to preside for this brief moment of heart-searching and self-dedication.

Has Your Church School Enrolled?

(Concluded from page 18)

Picked at Random

One of the surprising and gratifying features of the Baptist Church School Advance has been its enthusiastic acceptance in churches of all sizes and in all states and sections. Below are listed the enrollment and comparative attendance records of fourteen churches that are co-operating in the ADVANCE. These were picked at random from one morning's mail.

State	Enrollment	Average Attendance
Vermont	137	97
Illinois	399	239
New York	150	115
Illinois	130	90
Massachusetts	250	205
Ohio	437	247
Iowa	315	185
West Virginia	425	264
Nebraska	112	57
Wisconsin	170	140
Missouri	3933	1978
Wisconsin	300	175
California	200	120

While the Baptist Church School Advance has been specifically designed to help the smaller church schools, it can also help the large church schools.

A CALL TO ACTION

(Concluded from page 8)

However, it should be remembered in this connection that competence to teach is not a matter of doctrinal knowledge but of ability and willingness to instruct in the Christian way of life. The most important task of the teacher, in my judgment, is to establish in the mind of young people standards of righteousness which will be an effective guide through life. A distinguished American philosopher has recently said that there will be essentially a stable policy toward all incoming suggestions and impulses. This stable policy is the result, partly of a long experience of acceptance and rejection of suggestions which have been presented to the mind, and especially of Christian nurture and culture. It should be the task of the teacher to develop in the minds of pupils such a stable policy that they will be prepared to meet victoriously the various emergencies which present themselves as they grow older. This accomplishment is not beyond the power of people who, whatever expert knowledge they may lack, are experts in the art of decent and righteous living, from whom pupils may catch the contagion of the Christian spirit.

The days of ease and complacency are over. No longer can we believe in the comfortable doctrine of inevitable progress. We look out upon the world with perplexed and troubled eyes; it is a strange and incredible world. It is now the avowed purpose of certain great nations to destroy the last remnants of Christian faith and ethics; and there the church can live only in name, and then only by its faithlessness. Here in America we face conditions which are full of menace for the future. In the world at large our great missionary enterprises are threatened with disaster. At home the possible triumph of barbarism threatens us with radical changes in our way of life.

Faced with the tremendous responsibilities arising from these facts, we can turn surely to one immediate duty: the Christian training of our youth—of all youth. There can be no doubt or hesitation about this, it is the duty of the moment. It will mean sacrifice of ease and comfort, expenditure of time and money, toil of heart and mind. And it will also mean limitless reward, measureless compensation and victory. So the Northern Baptist Convention issues its call to action! *What are you going to do about it?*

GREAT men are the gifts of kind Heaven to our poor world; instruments by which the Highest One works out his designs; light-radiators to give guidance and blessing to the travelers of time.—MOSES HARVEY.